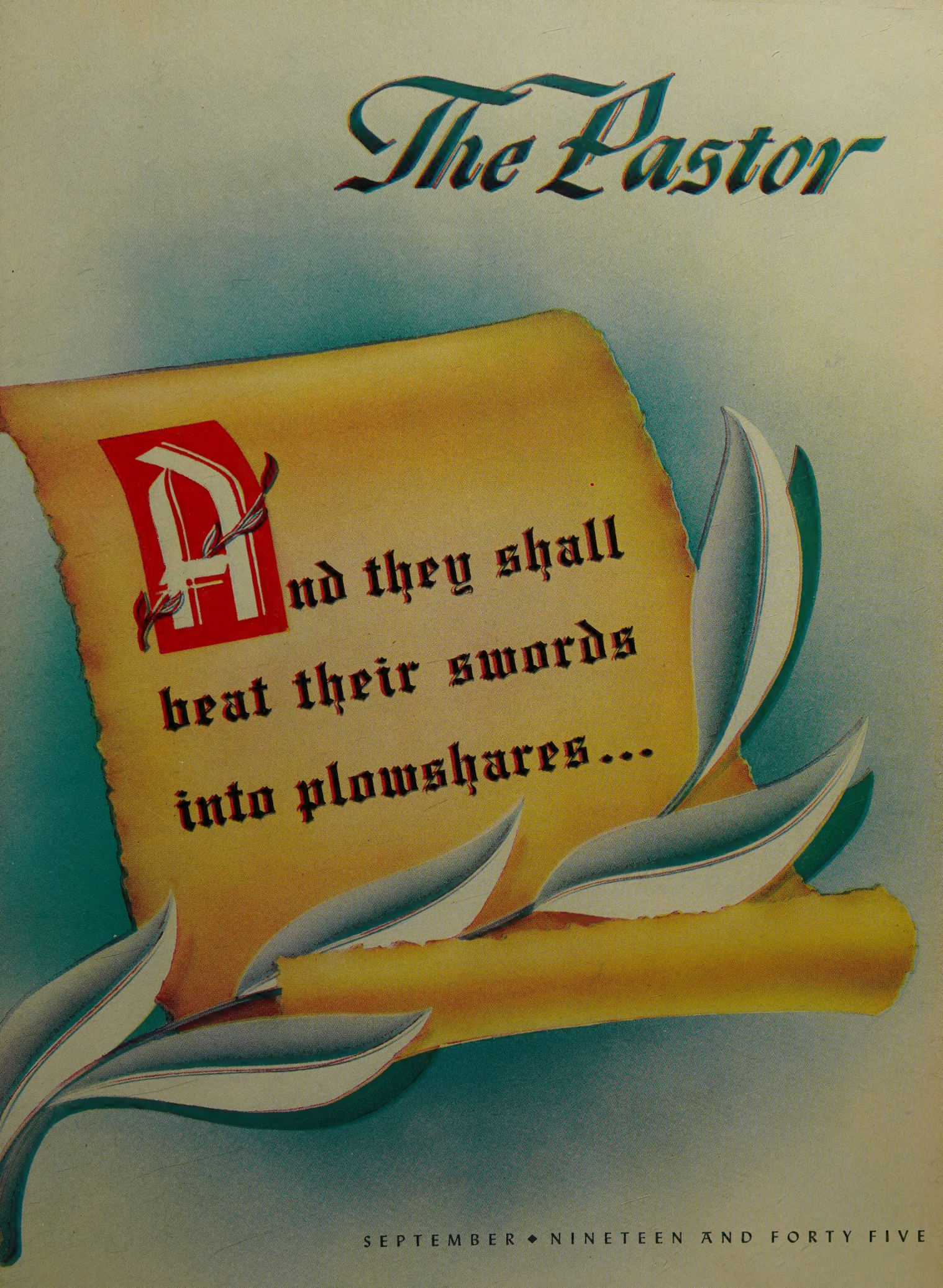
# The Pastor




SEPTEMBER ◆ NINETEEN AND FORTY FIVE

# The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE BACK COVER—The modern version of the parable of the good Samaritan which appears on the back cover was written by Edmond H. Babbitt, Grand Rapids, Michigan. Mr. Babbitt is the district superintendent of the Grand Rapids District, Michigan Conference.

THE OCTOBER ISSUE will discuss "The Minister's Devotional Life" (James S. Chubb), "Pastoral Care in the Large Church" (Russell L. Dicks), and "Areas of Research for Rural Pastors" (J. M. Ormond). . . . William R. Guffick will write in the liturgy department on the unity which a common order of worship can give to the whole body of Methodists. . . . "The Wiles of the Devil" and "Conversion Is Not Dated" are the titles of two sermons which will appear in the homiletics department. Also in this department Nels F. S. Ferre, concluding his series, will write on "Pastoral Preaching" . . . . "From the Practical Parish" will include discussions of church federation, the transfer of church membership, the minister and his young people, and the board of education in the local church.


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# EDITORIAL

THE great danger to organized religion in America is not that it may be persecuted but that it may be *used* by power-seeking people. It often happens that the scoundrel, wearing the mask of religious zeal, promotes intolerance for his own profit. Sometimes the scoundrel can enlist misinformed but sincere religious people in his cause. When he can do this, he is assured that he can create a state of guerrilla warfare within organized religion while he rides to power on a tide of bigotry.

We can see these factors working in the waves of organized intolerance (KKK, etc.) following World War I. Individuals and groups wanted economic and political power. In order to get this power, they mobilized religious prejudice on their side and began coercing the public with high-sounding patriotic and religious slogans. The record of these seekers of power is a sorry blot on the life of the Republic. In the writing of that record, many Protestants had their full share; for Protestants allowed themselves to be used by the forces of bigotry.

We mention these facts here because we are aware that the seeds of religious strife are being sown now. Religious strife, we ought to know, will play into the hands of men of fascist persuasion. The bigots' crosses could be burned again. The war, with its increasing irritations, has intensified intolerance. The end of the war can bring on a more serious condition, unless the responsible elements in American society keep the energies of the people in constructive channels. Catholic and Protestant leaders need to ask now whether we shall dissipate our strength in futile controversies and persecutions, or whether we shall work together for the common good.

But warnings against bigotry are not enough. The basis for religious harmony and constructive effort is to be found in men being true to the highest insights of their faith. Intolerance is rooted in ignorance and pride. It thrives on immaturity and the inability of men to recognize the larger demands of their own faith.

All this does not mean that there are not fundamental differences between the major bodies of Christendom in America. It does not mean that these differences must be ignored. It does not mean that sincere discussion of what one considers the errors of another faith should be hushed. It *does mean* that our recognition of Divine Fatherhood places upon us all the obligation to strengthen the bonds of fraternity. As the Moffatt translation puts the words of St. Paul, *Make love your aim, and then set your heart on spiritual gifts.* When Christians become more interested in this principle than in discounting another's faith, we can more adequately *speak the truth in love* concerning persons of other faiths. How many converts are won annually by argument and ridicule?

If Catholics and Protestants honestly try to speak the truth in love, we shall be able to resolve the tensions that plague our common life. There are many of these points of conflict. We mention three: (1) the denial of religious liberty; (2) the alignments of churches with political groups in power; (3) marriages between Catholics and Protestants.

As for religious liberty, there can be no compromise. In America, the laws and the courts have been specific in defining religious liberties. On the whole, the American record in defending these freedoms is encouraging. Here in America, at least, the course for Catholics and Protestants is clear: no religious group can violate the constitutional freedom of religion. It is obviously the duty of citizens to oppose the efforts of any groups to deny religious freedom. Following the principle of love, Protestants will not want to deny Catholics freedom in this country because Protestants are denied liberties in South America—though we shall oppose the policy of any state or church that denies religious liberty anywhere. To deny Catholics liberty in this country on grounds that Protestants are discriminated against elsewhere is to follow a course of conduct beneath the dignity of schoolboys.

Wiser persons than we have made studies of the alignments that Catholic and Protestant Churches have made with political powers in the modern world. The Roman Catholic Church has in places shamelessly lined up with totalitarianism; Protestant Churches have not been guiltless. Examine the American record. Do the Protestant Churches always champion the cause of the poor and helpless against the forces of evil that exploit and maim human life? Clearly, both Catholics and Protestants need to repent. Let Protestants condemn evil political alignments, but let us do so with the humble realization of our own economic and political sins.

Marriages between Catholics and Protestants are causing much controversy right now. This controversy makes all the more imperative the need for Protestant leaders to study the problems of counseling for marriage. Which is more important: the power of an institution or the integrity and welfare of the individuals in a home? We think Protestant pastors can rest their case in a sincere effort to achieve the very best for the welfare of the home and its individual members. Any religious leader ought to think seriously before he advises a person to break a religious connection which might cut that person off from relatives and neighbors. And we ought to look deeply into each marital problem—for instance, we should realize that religion is often used as a means of marital conflict and control. When this happens, the counselor knows he is up against serious personality problems which cannot be solved by the signing of a paper.

The battle against religious intolerance will be won or lost in the local community, though the problem is as wide as the earth. But in the local community men of religious faith have their best opportunities for fellowship and the promotion of community welfare. If the local pulpit defends liberty of conscience and combats economic pressure against minority religious groups, the influence of that pulpit will spread far.

For Methodists, the Crusade for Christ offers an opportunity to turn the energies of the people into constructive channels. If we do our job well in the Crusade, we shall be too busy to be divided by the forces of bigotry. We shall not spend our efforts sniping at Rome, but we shall be proclaiming the redemptive message of Christ. Indeed as we dedicate ourselves to this proclamation, we shall be seeking a richer fellowship with men of all faiths.

# Bowing the Preacher Out of

**If it is right for the preacher to talk about the sin and the corrupt politics of Samaria, why is it wrong for him to denounce the political corruption of our day? This is the question with which Pastor Mecklenburg deals in urging that the duty of the preacher is that of the prophet as well as of the priest. The pastor of Wesley Methodist Church, Minneapolis, Minn., he is the author of several books, including one which bears the title of this article.**

IT WAS a rather fashionable and exclusive club. A dozen leaders of industry and business were present. There was a merchant prince, a near capitalist, a real estate dealer, a tobacco manufacturer, a doctor, a lawyer, and several coming executives. Success was the atmosphere and the point of view. The usual conversation at these round-table luncheons covered such topics as golf, the races, the prize fights, and the league games. But even golf becomes monotonous when talked about every day, so at this meeting, for some reason, they were discussing the preacher and the Church.

They conversed with unconcern about the dwindling influence of the Church, the loss in church attendance, the uninteresting sermons, and the tedious opening service. Only when the practical activity of the Church in coal strikes, temperance activities, and social matters in general was broached, did they become warmly interested. This political meddling of the Church was condemned. The whole discussion was on the plane of current magazine articles on the Church and Christianity.

Then the capitalist, a ponderous and dignified man of very ordinary intelligence, spoke up. He was always expected to speak. He usually had the final word on every vital question. He was held in reverence by all in this group of up-to-the-minute successful Americans; for he controlled many, many interests. These men usually felt that superior wisdom was being uttered when he delivered his mind on the best business orthodoxy of the day.

He said slowly and with the authority of a judge on the bench: "I believe in the Church. I hold the minister in high regard. Our Republic is in danger when the Church loses grip. I deplore the loss in church attendance, but I insist that the minister stick to the simple Gospel. All this modern tendency which makes the pulpit a lecture forum is dangerous to our democracy. My minister is a good little fellow. I like to hear him pray, but what does he know about finances and labor disputes and party politics? He would make a mess of it. Besides, when I go to church I want to forget about this sordid business world. I go to church to be spiritually inspired. I want my pastor to point out the way to eternal life. We practical business men know how to take care of the affairs of the world. I say again, I want the Church to stick to the simple Gospel."

It seemed to the group as though unanswerable and eternal truth had been spoken, and no reply seemed possible. But to this particular meeting, a stranger had been invited. He had not taken part in the discussion, but when he was asked to speak his mind, he said: "I have greatly enjoyed your discussion. It is the sign of a new day when groups like this discuss religion and life, as you have done." Then turning to the capitalist, he said, "I am interested in your conclusions, but I am wondering what you mean by 'the simple Gospel.' Was not the simple Gospel in vogue when we were plunged into the World War? Is there any evidence that Jesus ever preached 'the simple Gospel'? Do you not mean a Gospel divorced from the heartaches and the needs of a disturbed and war-torn world? Would this not be really an emasculated Gospel?"

The capitalist had to leave to keep an appointment, but a new light and a new interest seemed to come into the faces of these prosperous executives. They sensed something that had not been heard in club circles. The young corporation lawyer, who had been silent, looked up quizzically at the stranger and said, "Perhaps the problem of the Church is not so simple as we have been thinking; perhaps 'the simple Gospel' is not simple."

The stranger was urged by this spiritually hungry group to speak on and to explain what he had in mind.

"You have bowed the preacher out of politics," he began. "You have bowed him out of life. You think him a convenience at funerals and weddings. You want him to pray. And yet you expect him to fill the pew, to stop all crime, to keep the young people true to the old orthodoxies that you yourselves are not living, to keep the world out of war and finally to land you safe in heaven.

"You have bowed your preacher out of works of benevolence. You turn that over to organized charities. You have bowed him out of brotherhood work. The lodge and the luncheon club attend to that. You have told him that boys' and girls' work could better be done by expert agencies set up for that purpose. Entertainment and the amusement of the people has also become a highly organized business and is terribly commercialized. Even the social life of

# Politics

By
GEORGE MECKLENBURG

the community has scant church connections. Life insurance and accident insurance have made life so safe that there is no longer any great crisis for the Church to bridge over. The moving picture and the radio have pre-empted the evenings of the week. Even the Sunday evening service is a heartbreaker. You never attend.

"Then you insist that the preacher stick to the simple Gospel. You insist on a conservative pulpit. You have made its message timid, insipid, safe, and worthless. You have allowed the Church to yield by degrees one position after the other to secularism, and now you demand that the Church stay out of local, national, and international politics. Then you wonder why church pews are empty and why the young people do not attend and why the Church has little influence. Practically the only unchallenged time left in the whole week for the Church is from eleven to twelve o'clock Sunday morning. Now the Sunday papers and the radio are making inroads on the sanctity of that hour, too.

"Do you see, gentlemen, the Church has not enough rooting left to survive. You talk about the simple Gospel. You certainly do not mean that you want the Gospel of the Man who was crucified for his preaching. You do not want the Gospel which calls for a new heaven and a new earth."

No man has had more fervent listeners than this stranger. One by one they slipped out from the club building to take hold of the throttles of a terribly busy city. These men are the leaders of the most virile civilization of history. They are keen in mind, on the surface materialistic, but deep down they are spiritually hungry. They are the hope of America. The prevailing mood of that little group going out into the world was, "Well, the problem of the Church is not so simple."

The problem of what to preach and how to preach and the relation of the Church to the State is facing church boards and earnest pastors the world over. Shall the preacher listen to the click of cash in the collection plate? Shall he court the favor of newspapers and give them nice innocuous copy? Shall he champion with fake heroism the popular side of the questions of the day? Shall he deal in words and harmless platitudes rather than in dynamic ideas? Or shall he forget his own welfare and become a fearless prophet of righteousness? Shall he stand out ahead of his time in moral reform? Shall he measure every public question with the yardstick of the Gospel of God? Shall he fearlessly denounce corruption in office as well as social vice and the injustice of man to man? Shall he talk politics in the pulpit, or shall he be fearful to enter even the boundaries between the Gospel and politics? Shall he practice his sermons for smoothness so that no one be hit or hurt?

What is the duty of the prophet of God? Here, for example, is a man who knows the slums. Shall he pick up individuals and save some, one by one, and say nothing about the system that produced living conditions like that? Must he fall in with builders' "rings" or selfish unions and the dirty work of municipal contracts so that he can have money to run his church? This is certainly not an academic question. Every church and every pastor is "head on" with this question.

Vida Scudder once complained bitterly of the church and religion in words that contain too much truth to be ignored. This modern thing which pretends to be religion is, she says, "suave-mannered; pleasant-voiced; endangering nothing in particular, an ornament of the Sunday pew; devoted to good causes in proportion to their remoteness, intent upon promoting safe philanthropies and foreign missions, but, as far as affairs at home are concerned, ignorant alike of the ardours of the mystic or the heroisms of the reformer; cheerfully assuming that whatever is innocently agreeable is religious; . . . a careless dependence upon an affectionate God; a domestic religion calculated to make life pleasant in the family circle, and curiously at ease in Zion."

G. A. Studdert Kennedy says the same thing in his book *The Wicket Gate:* ". . . sacrament and ritual alike are mockery, unless they mean the consecration of all things in heaven and earth to the service of the Everlasting God."

But what is the modern preacher to do?

There is, in the first place, the question of the preacher's own life. If he is the right kind of minister he feels himself an ambassador of God, not for a small section of life, but for all life. Yet the world is now trying to crowd him out. He feels his influence waning. Pews are empty. Power and influence are gone. He is beginning to wonder whether he can be in true line with the prophets of old and take only a timid and academic attitude toward the political and social evils around him. Can he preach with power and fire so that this jazz-jaded world will come to attention and hear and be saved by talking only of the politics of Moses and of Isaiah and of the sins of Nebuchadnezzar? Can he hold a modern picture-show crowd by denouncing the political treachery of the Babylonians, when his wise twentieth century listeners know that there are

# Bowing the Preacher Out of Politics

as great national sins and scandals in high places today?

If it is right to talk about the sins and the corrupt politics of Samaria, why is it wrong to denounce the political corruption of our large cities?

The Church is commissioned with the very practical worldly task of bringing the Kingdom of God to this earth. Most churches now feel that we have a mission to make this world a good world to live in. This must be made God's world. Everything that destroys personality must be rooted out. This must be made a safe place in which to develop disciples of Christ.

To be sure, we start out by preaching Christ to the individual. We save souls. We inculcate great moral principles. We believe in personal salvation and righteousness as fundamental to good conditions in the community and in the nation. We practiced this kind of Gospel preaching for many generations, and now we find that the Kingdom of God is scarcely nearer. We found that the liquor traffic, for instance, was destroying more people than we could save. We thought we had produced a pretty good world civilization. We saw Christianity spreading in a world-wide way. Then all of a sudden the World War broke out and we witnessed a hundred years' backset. Now we are beginning to wonder whether we should not have given more attention as a Church to the saving of nations. We go to the mission fields and teach brotherhood for a whole generation. We think we have accomplished something. Then a treaty broken by a hasty midnight session of Congress discredits the work of ten thousand missionaries.

Our concern ought also to be for the welfare of the State. There is a growing belief on the part of social workers in all lands that a more just order of society can be secured only through the State. Therefore, the Church which is a custodian of religion and a teacher of moral principles cannot ignore the State. The State is as subject to sin and corruption as the individual. The State needs the preaching of the pulpit, the rebuke of the prophet, the inspiration of the minister of God, the vision of the sky pilot. Shackle the voice of the preacher and I fear for the morals and the very life of the State.

Sometimes we hear folks say they want scriptural preaching, not politics and sermons about problems of the day. Of course a tactless preacher can drive his people to desperation by harping on some political or reform string to the exclusion of spiritual teaching. But I wonder how people get the idea that scriptural preaching is unconcerned with politics.

Looking at the Old Testament as a whole, we may say that it is an encyclopedia of great reforms. Abraham brought about great reform in religion when he renounced the many gods of his country and walked out under the stars alone "to serve the one living and true God henceforth," and to become the father of all the faithful until monotheism was established in the earth.

Then came the great reform under Moses, who freed a multitude of slaves, trained them in law and government and religion, and built them into a nation. He created the first democracy under a republican form of government, which became the model of our fathers when they wrote the principles of freedom into the Federal Constitution of the United States.

Then came the time of great social reformers, the prophets of Israel. They were teachers of righteousness and preachers of repentance. They rebuked personal and national sin. They defended the weak against the strong. They were critics of kings and insistently advocated the rights of the people. The underlying philosophy of the prophet was the brotherhood of man and the fatherhood of God.

When Jesus entered his ministry, he spoke with a prophetic note and not with priestly formality. Nobody even thought he was one of the High Priests or one of the Common Priests. They thought he was one of the prophets: *Some say that thou art . . . Elias; and others, Jeremias, or one of the prophets.* And Herod, hearing of His fame, inquired into His method of denouncing sin and demanding reform of abuses, and said, *This is John the Baptist; he is risen from the dead.* In other words, he thought Him the resurrected prophet and reformer who was willing to lose his head, but not to lower a standard or surrender a principle.

And there can be no doubt it was the social and political implications of the teachings of Jesus that finally caused the politicians of the day to crucify Him. All political problems are fundamentally moral. There was never a strike, an epidemic, or a war that was not the concern of the Church and the preacher. Back in 1924 a conference in Birmingham, England, had social sense enough to say:

"To go out and teach all nations has a double task. Alongside the work of individual conversation, effort must be made to Christianize the corporate life of mankind. Recent developments since the industrial revolution, vast increase in population, growth of cities and mass production, specialization and consequent interdependence of individuals have given new significance to the truth that we are members of one another. The existence of a system and of methods unsatisfying, if not antagonistic to Christian life, constitutes a challenge to the Church. We cannot Christianize life in compartments. To reform industry involves the reform of education, of home life, of politics and international life."

Bowing the preacher out of politics is Satan's new method of stultifying Christianity. The plan is to leave it a pretty, harmless little thing, left high and dry, the tides of life having gone out. This means an empty heaven and a ruined civilization. To silence the ministers of America is to snuff out democracy.

We as ministers must demand for ourselves free speech in every realm of life; for every important department of life is moral or it is nothing. We must call upon church boards to give encouragement to prophetic liberty. Then a new era of Christian evangelization of the world will be at hand—the Kingdom of God will come.

# To Smoke or Not to Smoke?

By ROSS J. OWEN

**"There are subjects more pleasing than discipline and sacrifice," says this author who, nevertheless, writes about them; for, he believes, the minister must not too long neglect this basic question: What is the ministry? The author, who writes under a pen name, is an ordained Methodist minister.**

AFTER my traveling companion, a young pastor recently out of the seminary, and I, en route to the annual conference, had finished making the appointments and settling other issues anticipated to come before the conference session, the discussion shifted to tobacco.

"Did you notice," he asked, "that one of our annual conferences admitted a man who refused to sign the abstinence pledge on tobacco?"

"Yes, and I wondered how a presiding bishop could permit the action. Can an annual conference set aside parts of *The Discipline* with which it is not in accord? Would not the bishop who permitted such action be subject to trial for maladministration?"

"Well, he probably slipped up on a disciplinary requirement, but the Church cannot expect the bishops to enforce legislation that public opinion no longer supports."

"Do you think that the ministers of our church have lost their conscience on tobacco?" I asked.

"Conscience?" He smiled. "The hypocrisy of many of the older preachers on it has made the disciplinary question in more than one conference a joke. A seminary classmate of mine said that the registrar of his Board of Ministerial Training pushed a cigar out of sight as he called the class to sign the 'no tobacco' pledge. In my seminary, some fellows who came there with the habit never did quit; in fact a few recruited some new addicts."

The contempt of my young friend to this requirement, of many years standing, for admission to a Methodist conference really baffled me. Where had I been, I asked myself, to have failed to sense the attitude that many of the young men had for the disciplinary rule?

With his tongue loosened, my seatmate pursued the conversation. "What burns me up," he said, "are the conferences that are more concerned about the tobacco rule than the sins pertaining to the disposition. Smoking is not comparable to the assassination of a brother's character, personal jealousy over another's success, or all sorts of conference politics. Once Dr. S. Parkes Cadman facetiously remarked, when he lit his pipe, to a Methodist preacher, 'Brother, if Methodist preachers would smoke more and politic less, they would be better men.' Why will a conference exercise itself over a pastor's using tobacco and permit him to move from charge to charge and leave behind a lot of unpaid debts? Did he not sign a statement saying that he was not in debt so as not to embarrass him in the work of the ministry? Certainly that rule refers to present practices as surely as to his past ones."

I must confess that my sympathies were shifting. Who could argue that the inhaling of nicotine, either occasionally or habitually, compares with the loss of personal purity, dishonest business practices, gossiping, the use of alcoholic drinks, and an extended list of major vices? Yet, in some way or another, I felt that the rule possessed some basic value and ought not to be laughed out of the conference as a part of the anti-dancing, anti-theater mores of another day.

When my turn came to talk, I felt an upsurge of loyalty to the fathers who had passed the legislation. I recalled that as a young preacher I had heard a minister of another denomination tell how he had offended an elderly lady on a sick call with his smoke-laden breath. He had concluded that smoking was minor in comparison with his personal influence as a pastor. His position seemed rational to me then.

When I began my ministry, the use of tobacco was generally believed to be a personal handicap to a Christian minister. That was before cigarettes, and since then the mores have shifted. It was customary in those days to reason that if the eating of meat proved a hindrance to the overscrupulous, it was best to refrain from eating meat.

I asked, "Are there any practices inherent in our ministry today that tend to discipline and prepare us to face the sacrifices involved in our work? When I meet a Catholic priest, he has with him his breviary, and no day passes without his reading from it at least one hour. Through fastings and chastenings, he disciplines himself. His daily disciplines serve as a whetstone to make him keen spiritually. Personally, my severe Protestant background makes me regard some of the priest's daily religious exercises as forced and formal, yet I must confess that when I ask myself 'What do you do to keep spiritually fit?' I find but few fixed devotional practices.

"Well," my companion came back, "the clergy of our Church cannot get along if they cling to devotional manuals and practices. They are men of the world and live among men where mixing, friendliness, and such traits win for us the affections of our people."

"Yes," I answered, "the minister must have the love of his people but only as the door that opens up opportunities for him to serve them. The ministry calls for something deeper than back-slapping hail-fellows. I remember a parish that was served by a pastor known for his showmanship. He once remarked at a preachers' meeting where he was urging ministers to be men of action that he never read his Bible except when hunting for a text and that all

of his praying was done in the pulpit. He cracked up, and a quiet mystic, who in time rose to prominence in his denomination, followed him. Don't get the idea that he was a cloistered ascetic, but from him I learned that ministerial effectiveness depends to no small degree upon the culture of the spirit.

Our conversation had toned down to a lower, quieter pitch. We had touched some sensitive nerves; for there are topics more pleasing than discipline and sacrifice. My friend also was struggling with another disciplinary question: "Are you willing to face any sacrifices that may be involved?" His bishop wanted him to move to a church which would involve giving up many conveniences and prerequisites. Earlier, when he mentioned this, he accused the bishop of sinister motives.

He asked, "Do you know any men who place opportunities of service above their personal conveniences?"

I knew that none of us are witnessing any rush on the part of ministers today for the hard tasks that draw out the sacrificial tendencies. *Grades, promotions, salaries,* are words that run through our conference conversations. I recalled in this connection the danger of sterility when money comes to play a large part in our work. A great writer once said that although he got paid for writing, if he had no incentive higher than the pay, the muse would not burn.

The ride to conference seemed shorter than usual.

My pastor friend rose and lifted the bags from the rack. He remarked as he made ready to get off the train, "It looks to me like the big question is 'Am I in the ministry merely because of some peculiar personal aptitudes or do I feel as Paul did that I am ruined if I do not preach?' "

"You don't think," I said "that if one searched Paul's life, he would find in his subconscious mind 'If I fail at this, I can get a job selling insurance.' "

"Let's ride home together," I said as we parted. "I want you to tell me what disciplines, apart from the intellectual ones, you acquired at the seminary for your work as a pastor."

# A Lesson from

**By C. T. HAWES**

THE RAIN fell out of the darkness and spattered on the windshield. The headlights cut through the night, making diamonds of those drops of water that made the highway wet and slippery. The windshield wipers flicked back and forth in a monotony that lulled us into a quietness broken only spasmodically as an item of exceptional interest came to mind.

In the quietness, I reflected on the events of the evening that were so different to the life of a pastor. Some would have thought it a strange place for a Methodist pastor to be. But I was glad I had gone; I learned about evangelism that night.

I had been asked to help plan and conduct an institute on the problems of alcohol, to be held in connection with the annual convention of our state dry forces. The evening session was planned as a panel discussion on the rehabilitation of alcoholics, and I had asked these men who were in the car with me to come to the convention and be a part of the panel. It took some persuading, but finally they consented and made a real contribution to the program.

It was a highlight of the session when Fred answered one questioner with these words: "We don't turn away from alcohol. When we find 'that power that is greater than ourselves,' John Barleycorn just turns away from us and lets us alone." This could be the confession of anyone who has been consciously and knowingly saved from sin. When we find God, sin leaves us.

We were driving to the next town, sixty miles away, where Bill and I had to catch trains. Bill and the two others in the car were all members of Alcoholics Anonymous. It was the first time I had had the opportunity of talking with them since, five months before, they had voted me an honorary member of their group.

"How is your advertising program?" I asked. "Does it bring any prospects?" I had heard them mention it and had read in the weekly club bulletin that they ran an ad in the Sunday paper.

"A few contacts are made by it," Fred answered. "But we get contacts from so many places it is hard to say how many come by the advertising."

While they talked about problems of finance, control of the club, and so forth, I wondered about my church. Should we advertise that we can help people overcome their personal sins? *Can* we help them? Do we have "that something" which the members of Alcoholics Anonymous seem to have, that awareness of a power that is greater than themselves? They want to share it; why don't we? Or maybe we pastors do not lead our people into such activities. Many were my thoughts as the rain caught the light and sparkled, even as thoughts sparkle through our minds and are gone.

Apparently they, too, were mulling problems in their minds, for George began a new line of thought.

"How is Joe doing with that new man—I think he is a carpenter?"

"All right," said Fred. "He is stay-

# Alcoholics Anonymous

**The pastor of the Methodist Church, Ogallala, Neb., has learned from his association with members of Alcoholics Anonymous the secret of their effectiveness: a spirit of Christian fellowship and love. And the Church, he believes, can learn the spirit and methods of true evangelism from them.**

ing right with him and doing his best."

There was an earnestness about George as he told of meeting Joe at the club rooms a few nights before. Joe was hoping so much to succeed this time. He had only recently found for himself a security against John Barleycorn. It was then that he had said, "Gee, it must be a thrill to help someone else shake off the hold of that guy. I hope I can have the thrill of knowing I have helped just one man through to new life."

Bill criticized the club a little. "We shouldn't have given Joe that other man. I thought from the beginning he and his wife both were phonies. They didn't even try to stay away from alcohol. Joe was quite discouraged about that."

Of course, I asked about the situation. Joe, a fairly new recruit, had been placed in charge of a man who came asking for help. This is the club policy. A member can call on others for help, but it is the hope that each new member will have the opportunity of helping a recruit through to sobriety. In this way, they are strengthened in their own program. By sharing with another, they grow in power. In evangelism in our church, it is called the assimilation program. And in A.A. it is practiced.

I learned also that this matter of helping a recruit was not just in regard to alcohol. It meant a complete rehabilitation of the individual —his health, his home, his job, his finances. A man must become a stable citizen of the community as well as a member of the club. We were right then hurrying so that Bill could catch a train to another city to make a business connection. He had been physically unable to work. Now that he had been on the program of A.A., he had regained health and was ready to tackle a job. We wanted him to be sure to catch that train.

Attendance had been falling off for a meeting or two. They mentioned the names of those who were present, and of those who had not attended. A delegation would be sent to those who had missed. These men were concerned, not about a record for their club, but for the individual who was missing meetings. Mentioning one, George said, "I'm afraid he will slip back if he doesn't keep up with his attendance. And I would hate to have him lost again."

And so we drove along the highway through the rain. At length we reached the town. Bill caught his train east; I caught mine west.

I write to the club and to some of the members. I had occasion to write Fred the other day, and in the letter I mentioned two cases that friends had referred to me. The alcoholics had not come to me, and I have learned that these situations cannot be forced. I wrote of the need of patience to Fred. His answer has the spirit of their group and the spirit we need in evangelism in the Church:

"You mentioned the need of biding your time in some instances. That is a hard thing to do when one is sincere, but an absolute necessity at times. If a man is not ready, it does not pay to chase him. But, by the same token, we must give him everything we know before we wait for him to make the next move. It is surely not up to us to decide, before we start, what any individual's reactions are going to be. It is a part of our responsibility to ourselves to do all we can, and then let the chips fall where they may."

These men of Alcoholics Anonymous do not pretend to be perfect. In fact, they are well aware of their shortcomings. They were not aware that evening, however, of how keenly they were demonstrating Christian evangelism to me. That night I saw a vision of what our Church fellowship could be if each of our members knew God and salvation as these men know "the power greater than themselves."

Because we feel the tie that binds, we ought to be happy to make a call late at night to keep a lonely soul from slipping. We should be concerned about absent members, because we know that alone, neither they nor we, can overcome sin and temptation. We should assign prospects to our new converts, and help them win someone to Christ, so that they can have the thrill of victory and new strength in their own lives. We should know each member of our group and not be satisfied until he is completely rehabilitated in the Way of Life that leads to happiness in this world and on to Life Eternal.

When our Church knows the power that saves and knows that it is saved, it will have that fellowship, that desire, and that thrill.

This photo was taken immediately after the telecast and shows a composite of two scenes actually in the show. Replace the girl dancers with a couple kneeling and you have the first scene in Judy's Prayer. The youth choir is from First Church, Evanston, Ill., Mrs. Helen Carlisle, director. Note the microphones at top and cameras on each side.

# Television:

## MEDIUM FOR RELIGION

**By HENRY KOESTLINE**

**Television will soon become a most powerful means of communication, says Henry Koestline, news writer for *The Christian Advocate*. And now is the time, he urges, for the Church to begin developing its possibilities. He suggests here some of the ways in which television can serve religion.**

IT was two minutes before show time. In hundreds of Chicago homes, families and individuals watched their white television screens expectantly. Inside the WBKB studio, large, powerful cameras, moving on rubber-tired dollies, glided silently into place under the skillful hands of women technicians. The choir and actors waited for their cues.

Suddenly a slide with the words, "Judy's Prayer" appeared on the television screens. It was followed by slide two which read, "Based on an editorial in *The Christian Advocate*." Then slide three appeared, "and written by E. Jerry Walker." The cameras shifted to the robed choir, and the second religious telecast from Chicago was on the air!

This program, produced the Thursday night before Easter, was another milestone in the history of religious television. What it means to the Church was expressed by Cy Wagner, critic for *Billboard*, trade journal of the entertainment field, when he wrote, "The great potentialities of television as a medium of religious inspiration were apparent tonight during . . . *Judy's Prayer*."

We have all felt deeply moved by the sight of a beautiful sunset, a lofty mountain, or an effective worship service. A religious television program will do the same thing for us. In our own homes we see—actually see—real people portraying a deep religious experience. This particular program showed a Christian family in the greatest crisis of their lives—the loss of a son killed in action. It showed just exactly what God meant to them in their sorrow, and it must have helped many other bereaved families, who had the opportunity to see it, to find strength in their time of need.

The first scene of "Judy's Prayer" showed the parents kneeling at an altar on Maundy Thursday, praying for

strength and guidance. Then a series of flashbacks told the story.

The first one showed the parents and thirteen-year-old Judy at breakfast reading a letter they had just received from Leland, the son overseas. The second showed Leland reading his Bible on a lonely island in the Southwest Pacific. It was then that Mr. Walker used his most imaginative device, the one which showed what can be done with visible religious programs.

While the soldier lay gazing reflectively at three palm trees, the scene dissolved into one with three girl dancers, dressed in long black gowns. As an offstage chorus chanted a biblical passage in a definite rhythm, the three girls danced to the chant and depicted perfectly the moods of the words which were taken from Paul's well-known passage on love in I Corinthians.

In the next scene, Judy was playing with a doll at home while her parents were at church. The voice of the narrator came in and she told him the story—of the arrival of the telegram from the War Department, of her friends in Sunday school who were so sure their brothers would come home if they prayed enough. But let's take a look at the actual script as it was used that night:

Narrator: Because the three of you now have to do the work of four. That's why you told the girls in the Sunday school class last Sunday that you don't agree with them. . . .

Judy (with conviction): I don't believe we ought to pray to God to take care of our brothers and then say we won't believe in him if something happens. *Daddy* taught *me* how to pray. That's why I believe in God. He gives us what we need when we don't have it ourselves.

Choir humming up

Camera centers on flower and dissolves into a church scene.

Narrator: God is love. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Hereby perceive we the love of God, because he laid down his life for us.*

Choir: Glory be to God on high.

Organ continues in low background while cameras center on the Cross until end of choral number, then fade out.

When these words were translated into actions on a television screen, they left the audience deeply stirred with religious emotion. Judy, played by Marguerite Williams of First Church, Evanston, Ill., wept real tears, and was afterwards offered a contract with WBKB, an affiliate of Paramount Pictures.

The producer of the show was the Rev. E. Jerry Walker, a member of the Pacific Northwest Conference, who is attending Garrett Biblical Institute. Mr. Walker is founder and director of International Radio Productions, an organization which specializes in religious broadcasting. He is also radio consultant for the International Council of Religious Education. He produced the first religious telecast in Chicago last Christmas.

"But when will television come to my parish?" I can hear someone asking.

Although perfect images have been transmitted for at least six years now, for the average person television is still something he reads about in the advertisements. There are several reasons for this.

First, improvements are being made so rapidly that by the time the war ends, television sets now in operation will be obsolete. The recent action of the Federal Communications Commission which changed the "band" of television to another place on the air waves, in order to make room for color television later on, means that today's television sets will have to go back to the factory for readjustments as soon as the war ends and the new ruling takes effect. And present sets, if you can find one, cost between $200 and $600—not within the range of the average person.

Second, television is limited by the fact that it can be sent a maximum of only fifty miles. Unlike standard broadcasting waves which travel into the stratosphere and bounce back to earth, television waves go in a straight line and, therefore, cannot be picked up beyond the horizon. They can be transmitted, however, over specially made telephone wires, so we can expect networks to be formed later on. Engineers are also working on relay-transmitting stations, placed every fifty miles, to redirect the electronic waves which carry television.

All of this makes television much more expensive than radio. A television station costs many times more than the average radio station. Although more than one hundred stations have applied for television licenses, only five cities now enjoy these programs: Los Angeles, Chicago, New York City, Schenectady, and Philadelphia.

It may take ten years for television to become widespread throughout the country, but the time for the Church to begin developing its possibilities is now; for television is undoubtedly the most effective medium of communication yet developed. Advertising, propaganda, and entertainment will have a more direct influence on people's lives than they have ever had before. Whether or not religion, too, has more influence on people will depend on what the Church does in the next five years.

In a special interview for THE PASTOR, Mr. Walker said: "Church leaders in religious education, or whoever is in authority, should study now the techniques of television best suited to religion and develop their possibilities. One thing the Church can do is to see that films are produced, by the Church or by regular film companies, for showing on television stations. These can be distributed just as recordings are now distributed for standard broadcasting."

One thing a pastor need not expect to do is to telecast his morning worship service. While this is technically possible, most Protestant services center around the sermon, and standard radio broadcasting is best suited to that. The Catholics, with their pageantry, will probably have the advantage in telecasting the worship service. But most religious telecasting will be done from the studio in dramatic fashion, like "Judy's Prayer."

The pastor who appears on a television show needs to remember two things: First, no script should be used. The pastor accustomed to deliver his sermons without notes of any kind will be at an advantage in television. Second, there are certain techniques, gestures, and so forth, which have to be watched in speaking to a camera. Details should be worked out with production directors ahead of time.

Many pastors will never have the opportunity to produce a television show and some will never speak to the cameras, but every pastor who lives in the vicinity of a large city (of at least 50,000) can have something to say about the type of program he sees. And he should say it!

Like radio, television must operate in the "public interest, convenience, and necessity," and it will be up to pastors to help see that it does. As President David Sarnoff of RCA says, "Television travels with the speed of light —186,000 miles per second—and a lie will travel just as fast as the truth."

**Marguerite Williams, a member of First Church, Evanston, who played the part of Judy in the telecast, was the heroine of this play. Note the simple props which make up the set.**

# What We Need More of--

By ROGER ORTMAYER

**The survival of our Church depends, believes the author, upon how well and how quickly we can eliminate much of the organization and connectionalism that now hamper the minister and force him to leave undone many of the things that constitute his first duty. Pastor Ortmayer serves Madison Methodist Parish, Madison, Ohio.**

ALONG with thousands of other pastors of small Methodist churches on this Saturday morning, I have just finished cutting the stencil for tomorrow's Order of Worship. But I find, as usual, that the space reserved for the week's calendar of meetings is not sufficient to list them.

I have these to enumerate: two children's missionary groups, the Senior Youth Fellowship, Wesleyan Service Guild, W.S.C.S. Executive Committee, the monthly W.S.C.S. meeting, midweek service, Women's Study Group, Girls' Interest Group, Boy Scouts, choir rehearsal. This week is supposed to include, also, meetings of the official board and the Crusade committee. Nor will there be room on the calendar next week, for we will start in on the organized classes, board of education, Mid-Winter Institute, and so on, *ad infinitum*.

The president of the W.S.C.S. called me the other day, and asked to be excused from one of the interminable meetings with which we fill her afternoons and evenings. "You see, Mr. Ortmayer," she said, "I just have to give a little time to something other than church work!" She does; for she is organizational chairman of the Red Cross drive in our township. She reports that she has been given a list of sixty-five groups that ordinarily contribute to the fund. And our township does not number 4,000 people in all. Not quite half of the total list are church organizations from the denominations of our over-churched little community. Our church has only 130 active members.

Somewhere I have heard sermons (probably preached them myself), and read properly unctuous articles saying that in the Church people will find the spiritual bread which will bring poise and integration to distraught people in a confused world. Yet one of the most talented and willing members of our church exclaimed the other day, "I don't know how much longer I can stand it! I just must spend some time with my family!" And my wife is fast developing a not very lovely case of nerves because of the incessant demands on her time when she longs to spend a little portion of her days with her home and child.

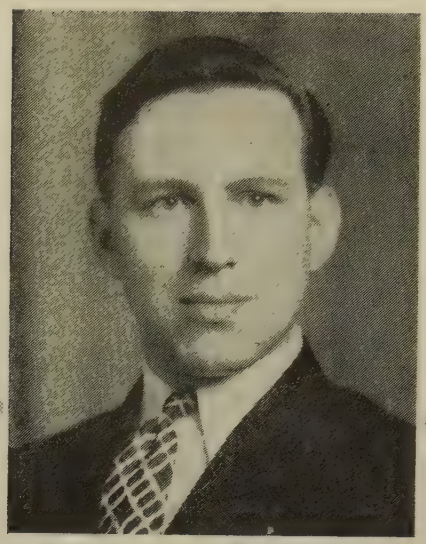
As for this pastor, he cheerfully contemplates a future diet of cream and eggs for stomach ulcers, and enforced idleness long before an advanced age because of his cardiacal ailments. He tries to attend to the denominational details (nevertheless, bowing himself out of all the women's, children's, and youth meetings which he can persuade anyone else to sponsor). But he is given to understand that the successful rural minister must work with those organizations which have the good of rural life and the community as their principle. So he will help with the Farm Bureau discussion group, attend the weekly service club dinner, try to sandwich in the Grange and an Extension group meeting, and lead a forum on postwar problems. Naturally, he must attend the monthly District Book Club meeting (how else would he know where to crusade next?), and see that all the other district and conference meetings of Methodism are attended to.

The list is only partial, merely an indication of the total picture. And when all the organizational demands are added up, for some reason they do not equal the Kingdom of God. They don't even spell *progress* (blessed word!). A detached observer might find something exceedingly ludicrous in this pointless activity, but to those involved it is simply pitiable—it has not the dignity of tragedy.

And we Methodists have plenty of exalted terminology we use in praise of the home. But our actions seem to indicate that we care little for it. Have we thought through the ramifications of our children's, youth, women's, and men's work? Have we considered the results, as far as family life is concerned, from our traditional patterns of Sunday school work and church services?

We start the policy of pulling the home apart by putting baby into the church nursery. Then we expect at least a night or two from mother

# Less Organization!



each week. By the time the month is finished, dad will have been away another five or six nights attending various church board and brotherhood meetings. The children will have gone to their group and class meetings, missionary study societies, boy and girl scouts, or 4H Club. And the Youth Fellowship counselors will lie awake nights trying to figure out something to fill in the few moments the high school will leave free in the teen-ager's life.

Is anything done about it on Sunday morning? Not much by most of us. The youngsters will be washed up and dispatched to church school, and the parents will come to "church" in time for the offering and sermon. Or, as they often do in rural churches, the family will all come together, but the church organization will see to it that they don't appear as a whole again until loaded in the car on the way home, or gathered around the dinner table. The separate divisions and classes take care that the family as a unit is not considered in church life. And the pastor seems always able to make the worship service and sermon so dull that the younger members will attend only under duress. Or if he is a progressive, he will make certain that all stay for the full two hours on Sunday morning in an "expanded session," but not together as a family. No—each on his own level.

Apparently, we think there is no family level. But when we analyze religious indifference, when the factors are pushed back far enough, we blame the home. When we are distressed about juvenile delinquency, we usually end up by maintaining that it is caused by the shabbiness of home life. So it goes with the real cause for most of our religious and moral laxity.

It is true, of course, that church homes have a far better record in facing these charges than non-church homes. But are we really trying to strengthen the ties of family life? Or are we just talking about them?

In addition, our superfluity of committees and boards is a danger to Methodism itself. I understand that the sociologists say that institutions usually die from becoming overweight, from the constant accretion of committees, boards, and personnel which have a vested interest in the bureaucracy. It has been said that its organization is the genius of Methodism. That is true. Its over-organization, however, will be its death.

What is to be done? The case requires surgery and a strict diet. Let us study the General Conference legislation to see that the 1948 *Discipline* cuts by fifty per cent the organizational sections. At least that is something to shoot at. We will make a good contribution to the ministerial shortage if we put a good portion of those in "detached" service back into local parishes. Most of that personnel is of too high caliber, moreover, to be left sitting around to hatch plans for the local churches to carry out. Then the Methodist Publishing House should be ordered to burn most of the forms we waste our time making out for each quarterly conference.

Next, we need to put our connectionalism on a diet. It is too much to expect a struggling rural charge that is working hard to pay its pastor $1,200 to have to raise an additional twenty-three per cent for "overhead" in ministerial support. We should not eliminate our district superintendents, but we might elevate them to the bishopric, but with only one bishop to an annual conference. With a good secretary, he can still keep the wheels of connectionalism turning as fast as the local churches can stand it anyway.

Finally, we need to remove from the pastor the pressure to make a record and get conference standing (more blessed terminology) that is based upon how well he promotes organizationalism. He needs a chance to do something about the home and the family which is so very basic. He needs an afternoon sometimes to go calling about his parish. He needs the weight of promotion taken off his shoulders that he may have time to study and be the kind of workman the Lord loves. He needs to unify his program. And that program which is kept should be built upon the family level. If a proposal will separate mother and daughter, we should think twice before pushing it; or better, drop it without further thought. If it takes husband away from wife, be careful. Remember, God must love the family, he's worked with it so long. And the devil must hate it, he's abused it so often.

The elimination of organizational overlapping and multiplicity may not bring peace into our lives. But it ought to help. We must begin someplace and sometime.

# Can We Follow Our Bent?

By WILLIAM G. LAW

**The pastor of Edgewater Methodist Church, Minneapolis, Minn., presents here a problem for evangelism and contrasts an American *easy freedom* philosophy with the stern freedom of yesterday's America which had not lost its sense of commanding values.**

THE man in the doorway was saying, "I just go ahead and do the best I can, and everything will turn out all right." I knew what he was going to say before he said it. I could feel it coming.

He was giving voice to the philosophy of today's typical American; and no philosophy on earth is having a harder time. It has the power of a great nation behind it, and yet almost every ideology it meets commands it. Why? In that word *commands* is the clue: this American, this man in the doorway, has lost his sense of *commanding* values.

He was saying to me, "I just follow out the things that seem to work best for me; I just follow my bent. I think I'm decent enough to be trusted to do the things that appeal to me." That is garden variety pragmatism, and it is said often enough to be generally held respectable. But it gets whipped by about every other way of life it meets, unless our nation's material prosperity is able to prop it up.

It was not the philosophy of yesterday's American. That American was *commanded* at crucial moments by the idea of liberty and a belief in the future of a free people. Of course, we all forgot some of the time, and some forgot all of the time; but enough of us remembered to guide the destiny of this people. Has comfortable living whittled away the *command*, and left us wanting just an easy freedom to do the things that appeal to us?

No ideology in the world is worse off, except as our material prosperity is able to patch it up and keep it going. As long as we are left alone, we get by fairly well; but let us come up against a people we are pleased to call fanatic—Germans commanded by their ideology of race and power or Japanese commanded by their religious patriotism—and then we are in trouble. Their ideologies command ours. We wish peace, but they command war; and we bow to their command. We wish freedom, but they decree otherwise; and we get chaos.

True, we have won this war—the physical war. But we have not won the peace, and we shall not win it unless we can change the ideas of that man in the doorway. He thinks he is an internationalist, but really his isolationism is not dead; for isolationism is that way of thinking which simply asks to be left alone to do the things it wants.

The Russian nation may be the strongest nation in the world after the next ten years have passed. If that proves true, it will be because the Russian people continue to be commanded by their loyalties in the same stern way that they have been in the recent past. Their way of life will then command ours, too.

The thing that catches at the heart is the fact that our nation has become great because of commanding ideals. We have always been a nation of idealists. When a crisis-time has come to us, we have not simply tried to protect our own; we have tried to make a new world. The great echoes out of our past illustrate this. "Plymouth Rock," "Bunker Hill," the "Circuit Riders," "Go West, Young Man," "With Malice Toward None," "A World Safe for Democracy"—in each case there were mingled motives, but always an ideal, a dream, a new world to be made, a commanding loyalty. It is this quality that has made us great. But perhaps the man before me in the doorway is a little fed up with making new worlds.

So, after he had spoken, I fell silent. Finally, he stirred restlessly. He was being prevented from just doing the best he could, just following out his bent, which was, at the moment to go bowling.

There was nothing much to do but run over the formalities. Yes, he would be glad to have his daughter in our Youth Fellowship, especially since he couldn't seem to get her to do the things she ought to do. He was really sorry he couldn't come to church; only the other Sunday he had really tried, but things are so busy at the office now. "Thank you for coming, Reverend."

As I walked away, I knew there was no way I could have told him what I thought. He would not have understood. I felt just a bit of a shiver of fear, too; for my world and my son's depends not alone upon me and my son but also upon him and his daughter. What sort of a world will his thoughtless indifference make?

# Priestly Preaching

By NELS F. S. FERRÉ

**It is only through Jesus Christ that man can understand both the depths to which he can fall through sin and the heights to which he can rise through faith. Priestly preaching, then, says the author, must point always to the example of Jesus Christ. Dr. Ferre is the Abbot Professor of Christian Theology at Andover Newton Theological School, Newton Centre, Mass.**

PRIESTLY preaching is talking for the people to God. It is preaching unto God as simply as a child speaks out its inner heart to its father. Priestly preaching is Christian when it is unto God through Christ. It speaks with the people, not to them. It utters the heart as well as the voice of the people when it opens up the whole range of its fellowship to the God known through the truth and grace in Jesus Christ.

There has been much dispute as to whether the pulpit or the chancel ought to be central. The symbol of the central pulpit signifies truth through the personality of the preacher. Before him is the Bible and within him is the light of the Holy Spirit. The symbol of the central pulpit is appropriate to the sacrament of the Word, whereby the Word made flesh, testified to in the written Word, speaks ever afresh in the proclaimed word. We Protestants have a heritage, suggested by St. Augustine, in this sacrament of the Word.

A central chancel helps to focus worship on the saving acts of the Christian Gospel. The social and the prophetic stress are symbolically subordinated by the altar to the mystical presence of the whole Christ, to Christ united with his church. The church building is arranged to celebrate the ever recurring sacrifice of God for a lost humanity.

The living Christ, however, cannot be channeled. The redemptive message may woo quite as consistently from a central pulpit as from the most symbolic chancel, while the prophetic message may thunder as augustly from the chancel as from the highest Puritan pulpit. Priestly preaching depends upon the way man's deepest problems are lifted up to God in the light, power, and love of the Saviour. Some of us feel as though we should have neither pulpit nor chancel in front, but only three paintings or stained glass windows: one of the Nativity, one of the Crucifixion, and one of the Resurrection. The preacher should then stand behind the people, like the choir in some churches, to direct all hearts and thoughts up to God through the central mysteries which he himself now faces along with his people.

Yet who could paint those acts? Or what preacher is so lost in Christ that under those circumstances Christ would not be lost to the people? This longing is nevertheless true and right. To lift up all human experience through Christ to God is the demand of priestly preaching.

Such preaching must be solid and simple. It must be centered in Christ, born, crucified, and risen. He was made flesh for our salvation. In the fullness of time, God sent forth his Son because he loved the world. He sent him not to condemn the world but to save it. The God of Christian faith is Father and Spirit. He is a personal God. Such a God takes the initiative. He is not static; he is no unmoved mover. He is love. He came to us in Jesus and ever longs to come to his own.

The Virgin Birth stands for the truth that Christ was born of the Spirit. God became flesh. History cannot explain Christ. He rises above it. Human continuity cannot contain him. The Virgin Birth expresses the fact, to him whose spirit is not killed by the letter, that Jesus is Saviour because that which saves comes from God. St. Augustine says that no one can be saved who does not believe in the Virgin Birth. Whether or not he is right depends on the depth of his meaning. Shall we be saved in terms of biology or in terms of Spirit? Does it make any difference exactly when in the life of Jesus, and whether by stages or suddenly, the Son was conceived? Is it not, rather, all important to know that he was the true Son, born, human parentage aside, of the Father willing and strong to save?

Priestly preaching must be entirely in the light of Jesus as the Way and the Truth. We must know, without two questions about it, that *the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* How else can we

guard ourselves from idols? How else can we escape worshiping the unknown God?

We know that God is love and we know what love is, through Jesus. We know the Father and we know the way and we know that fellowship with the Father through the Son is eternal life. We know that we must love the brethren. We know that God loves all and that we must love all. In order to be sons of the Father who is in heaven, we must be perfect as the heavenly Father is perfect. We know that hate is darkness; we know that luke-warmness God hates; we know that we make God a liar if we deny the certainty and definiteness of the new commandments and if we do not surrender ourselves daily to keep them. The light in Jesus is a clear light that shineth unto the perfect day in order that we have no excuse for our sin. Human wisdom hides God, and hides from God, behind verbiage which denies the absolute revelation in Christ and his absolute command that we be perfect as our Father is perfect.

There is a true humility which knows that we lie if we say we have no sin. There is a false humility which, because of men's weakness, denies the power of God in life and history. Despair may be the occasion of faith or of fear; of opening up God's power to change the self and to save the world or of denying God's power to bring in the Kingdom on earth as it is in heaven. Despair can free the reason, or it can freeze the reason. We need priestly preaching pointing to God through Jesus that men may come to know the power of salvation to everyone that believeth.

Priestly preaching is speaking to God for the people concerning their failures as individuals and as groups, with the constant confession that the fault for our failures is not God's but our own. Jesus was no miraculous exception but rather the exemplification of our true humanity, of human life lived in whole-response to God's love. Irenaeus says that Adam was only potentially man, that Jesus was the first fully actual man. Jesus is what God means all of us to be and what all of us can be, within our natural scope, if we trust God as he did. Jesus was fully man. He was no miraculous puppet. Any one of us can be Newtons and Einsteins or Platos and Bachs, granting the native ability, provided we are wholly and persistently devoted to our task. Jesus' personality, like theirs and ours, had a true historic beginning. He was the son of man. He was tempted in all things as we. He could do nothing of himself. He prayed, *Not my will, but thine, be done.* He felt none to be good but God. Jesus was the Son of God, the first-born among many brethren because he first, in the full measure of whole-response, responded to God's initiative, and because he lived in the fullness of time which God had prepared for his Son.

The exact fullness of time, however, depended also upon Jesus' response. The *Gospel of the Hebrews* describes how God for ages had waited for his son to be born; then one was found who did not falter. All of us and any of us, whosoever will surrender himself in full trust to God, can become one of the brethren who must surround the first-born. How deep and different our love for Jesus as God's Son becomes when we refuse to put away from us him and his claim on us by worshiping him.

We shrink from this seeking and demanding of God's love. We put him away behind doctrines. Even the World Council of Churches agrees on a formula that is heresy, omitting Christ's full humanity. We say over and over again, "Go away from us, for we are sinful men," lest we be too far condemned by our own faithlessness. Possessed as we are, we cry out, "What have we to do with thee, thou Son of the Living God?" We say that Jesus cannot save if he is one of us, knowing full well that it is the Father who must save both him and us. Jesus is God's guarantee of the possibilities of human nature and of history. Like the rich young ruler, we turn sorrowfully away, for we have too much that we claim for ourselves.

But where else shall we go? He has the words of eternal life. He is the way, the truth, and the life. He is the mediator of a new covenant which is based on better promises. He has made for us a living way to God through his own blood. There is no other name given through which we must be saved.

We either try to explain Jesus away by reducing him to the thought form of his times and by denying his uniqueness, or else we separate him from us by putting him in a place apart. Yet still he must walk in our midst, different in his complete surrender, yet like unto us in his full humanity. Priestly preaching is presenting ourselves before God through a person like ourselves, that we might both be unmasked in our infirmity and made whole again.

Priestly preaching is also the lifting of our common sufferings up to God in order that they may fulfill the sufferings of Christ. The death of Christ shows the depth of God's love. When we talk to God in childlike faith about our sufferings, viewing them in the light of Christ's, something begins to happen to us. Christ's death as a historic happening has depth of meaning when we understand that our suffering is wasted as long as our lives are not in line with God's redemptive suffering as exemplified by Christ. Christ's dying was love's full measure of self-giving that God's will might be done on earth as it is in heaven. Through that self-giving the fellowship of the Cross, the Church, was founded.

Jesus' suffering was for the sake of that fellowship which God purposes eternally in Christ Jesus, that is, in the first son dominantly to understand and to accept his love. All suffering must be for that sake, for the sake of that fellowship which truly to join means to live dominantly to glorify God and to give one's life a ransom for many. To withhold aught for ourselves is to be that far from the full fellowship. Suffering is for our sake that we may pass from our false self-security through the depth of self-despair to God-security, that security which knows no fear since it is God's good pleasure to give us the Kingdom. Around the Cross must circle the Crown. The Crown is the fellowship of the true Church, the fellowship of grace, the fellowship of the saints,

Nels F. S. Ferre

the fellowship of believers. We must all take up our cross to follow the Christ and fulfill his sufferings, else we are none of his.

We put the Cross in the isolation ward because it is contagious. To touch the blood is to catch the condemnation of our self-centered lives. Therefore, we make Christ's suffering exclusive when it is inclusive and conclusive. It gathers up all the sufferings of history, both the sufferings of fear which are our hurts on the road to despair while we flee from God, the hurts that make us turn to God, and also the sufferings for our fellowmen and with them, after we have turned on to the road of joy and peace in believing. Priestly preaching interprets our sufferings through God's love shown on Calvary. It views all our sufferings, whether for condemnation or for his sake, as the suffering of those who have taken up their cross to follow Him who set his face toward Jerusalem.

Christ's birth means nothing unless we are born again; his death nothing unless we die unto sin; his resurrection nothing if he be risen alone. That is the insight of a deep prayer. Christ's rising means that the power of death, of the law, and of sin is broken through and through. Christ has conquered our last enemies.

We demean the resurrection when we dispute about the bodily part of it. What is it to God to raise a body, to God who made heaven and earth and breathed his own breath into every last one of us? When we insist that God must work within the usual laws of nature, we take far too much upon ourselves to say what God can or should do. Perhaps we worship an idea of God that is as powerless as the gods of Baal. But just the same the body is biology, and our insistence upon a bodily resurrection may mean a hankering for some miraculous sign lest we be compelled to live by faith.

If we know that death is conquered, that sin is slain, that the law has been fulfilled; if we know that nothing, neither death nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord; if we know that God is a God of the living, for unto him all live; if we ourselves have experienced the life in the law of the spirit which is joy and peace, which is the complete victory over that law of the flesh which is sin and death—what need we more? Shall we turn away from the new man in Christ in order to satisfy the bodily or natural man which understandeth not these things?

Both the stress on the primary importance of the bodily resurrection and the stress that nothing unique happened in history—the denial of what is truly expressed by the witness to the risen Christ—are escapes from God. The latter lets us live, as it were, before Christ came within the realm of the natural world, without God's judgment on us by the history-rending fact of a new kind of life, a new order, a new consciousness. The former makes Christ the exception and not the exemplification of our common life, and lets us forget the New Testament command to become new creatures living a radically changed life, a life of the spirit even within this mortal life, beyond the power of death, sin, and the law.

All saints live the resurrection life. The saints are those whose strength is in the Lord and whose whole hearts are with the Father of our Lord Jesus Christ. All saints bear the fruits of the Spirit. The saints are the saved. To be saved is to be changed through and through, and in our deepest drives and desires, until for us *to live is Christ, and to die is gain.*

The Christian fellowship is much more than a fellowship of forgiveness; over and above forgiveness, it is a fellowship of love, producing the fruits of love. *By their fruits ye shall know them.* Christianity is never despair but always the victory of faith. It is, as Luther said, "comforted despair," healed hearts, whole lives, creative spirits. Priestly preaching of the risen Christ is the exemplification, all through the fellowship of his suffering, of the power of his resurrection.

Christian Science is on the rise as a well-deserved protest against our general denial of Christian faith. It is far truer and better than the despair of our cynical sophisticates which works far too much to deny the power of God in life and history in the name of a Christ properly put at the edge of history, which offers us revelation and faith and gives us mostly man's distrust of reason, which talks about redemption and denies its full and genuine actuality, which talks of man's "creatureliness" and then deals more with man's faithlessness than with God's faithfulness, and more with the pervasiveness of sin than with the possibilities of life-changing salvation. Much modern theology puts Christ's name on Protagoras' writings and confuses its destructive sophism with the Gospel of the Church.

Wesleyanism has been called one of the greatest ethical dares in history. And what was it? Simply a few earnest Christians who began to dare to take Jesus and his teachings as wondrously but truly applicable to them. Christ still dares us to have faith to follow him. Priestly preaching must know the depth of man's rebellion and failure as measured by the stature of Christ, but it must also know, by the same standard, man's possible height and history. It must know his sufferings and defeats in history, but it must also know the meaning and historic victories of those sufferings. It must know our common death, but it must also know the power of His resurrection. For even now death has been conquered as we live no longer unto ourselves but unto Him who loved us and gave his life for us.

Priestly preaching is focusing the fellowship of both sinners and saints on the story of Jesus by which all our problems are mediated to God and all our lighted power to solve them is mediated back to us. For in him we see both our sin and our salvation.

# For Such a Time As

**The biblical story of Esther is the foundation upon which Pastor Smith, Centenary Methodist Church, McComb, Miss., bases this sermon in which he discusses the opportunities for service which the crisis of our time demands.**

ESTHER, a beautiful Jewish maiden, was queen in the palace of the Persian king, Ahasuerus. Mordecai, her kinsman and guardian, was one of the king's advisers who traded for him in the gate-marts of the city.

One of the retainers in the court of Ahasuerus was Haman, an ambitious and designing prince, who had recently been promoted to a place of great power in the kingdom. In his arrogance, Haman caused the servants and officers to bow down to him in reverence when he came into their presence. But the aged Mordecai, being a devout Jew, refused to show Haman, a pagan, this formal honor, believing him to be unworthy. In a spirit of revenge, Haman plotted the destruction of Mordecai and his kinsmen. "I will not stop," he said, "until every Jew is exterminated."

By a clever scheme, Haman inveigled the king into giving his official consent to a plan which by indirection would authorize this bloody atrocity. It was decreed that on the thirteenth day of the twelfth month, Persian citizens would join the soldiers in the slaughter of certain allegedly dangerous foreigners and in the confiscation of their property. Unknown to Ahasuerus, this was a malicious plot to destroy the Jews.

Mordecai, filled with grief, sent an earnest plea to Esther, the queen, urging her to go boldly to the king and intercede for her people. The queen hesitated, and sent back word to Mordecai: "There is a law forbidding any one to go into the presence of the king uninvited, and the penalty for this offense is death unless the king grants immunity by extending his golden sceptre to the favored intruder." But Mordecai, in his extremity was insistent. He declared to Esther plainly that her own life, as well as the lives of all the Jews, depended upon her interview with the king. And then with fine faith, Mordecai uttered this challenge: *And who knoweth whether thou art come to the kingdom for such a time as this?*

And nobly did Esther meet the challenge: "Tell Mordecai," she said, "that I will go in unto the king and plead for our people; *and if I perish, I perish.*"

I

Our time is a time of startling change. Every generation, in the course of events, undergoes changes which seem unusual at the time and provoke the protest of the conservative. It is a familiar foible of human nature that each succeeding generation thinks of itself as experiencing revolutionary changes. But I think it is quite evident that a rift appears to be cleaving our civilization. It is deep and profound, an unsettling of foundation, ideas, and ideals. Its ominous spirit is penetrating to the heart of our oldest political, social, and religious institutions.

It is a time of great social problems—a maelstrom. The problem of race is increasing. Racial tensions are taut and precarious. Our own race prejudice must be frankly faced and confessed for what it is—an unchristian emotion rooted in ignorance and false pride. The plain principles of democracy and Christian brotherhood absolutely require the abolition of racial injustice and discriminations.

The problem of industry and labor is gathering vast momentum. The Christian conscience must be alert to economic issues which so largely control the policies of government. Can the Church be satisfied to let organized labor be more prophetic and effective in obtaining economic justice and security than any religious agency or institution? The existing economic situation thwarts God's will for his human family. What are we doing about it?

The problem of the disintegration of the home flaunts its symptoms of juvenile delinquency, parental neglect, and a steady increase of divorces, broken homes, immorality, alcoholism, cynicism, and despair.

The problem of war continues. When powerful and ruthless tyrants and plunderers violate all human rights and threaten civilization with savagery, Christians may be justified in supporting war as the lesser of two evils, when there is no adequate alternative. All war, in all circumstances, is evil. It may, however, be less evil than the alternative. But the spirit and methods of war can never satisfy the Christian conscience.

# This . . .

A Sermon

By JOSEPH A. SMITH

It is a time of deadly conflict. The historian of the future will speak of the clash of ideologies in the twentieth century. Our industrial age of the last hundred years has furnished the germinal vitalities that have created the seeds of communism, Fascism, Naziism, Japanese military imperialism, and other totalitarian systems.

It is a time of awful responsibility. Who is wise enough—or good enough—to assess the blame for the world situation? But facts support the opinion that the political, economic, and social conditions which constitute the ground causes of the war have been created not by one man nor by one nation, but by all the great nations through their selfish commercial practices, their social injustices, their racial conceits, and their nationalistic spirit and imperialistic ambitions.

We must assume our full share of responsibility not only for the war, and the winning the war, but also for winning the peace and creating a new world order based on justice and liberty.

It is a time of fearful crisis. The Chinese write the word *crisis* with two characters, one meaning opportunity, the other, danger. Let us grant that we are living in the most dangerous period of the world's history: danger of losing millions of our sons in war; danger of losing the peace because of injustice, of imperialism, or failure to achieve an effective system of world administration; danger of postwar economic maladjustments; danger of famine and pestilence; and danger to our democratic institutions, either from atheistic communism on the one hand or equally anti-Christian fascism on the other, in the form of selfish, predatory reaction.

But even perils are large with possibility. When great moral and spiritual values are at stake, the response of humanity is most noble and heroic.

II

Great human issues are even now trembling in the balances, and the world is being broken to be made anew. Christians of insight and daring must see that God has placed the future in their hands—for weal or woe. This changing, critical time of danger and opportunity is saying to Christians, "Here is the dire, heartbroken need. Here are the immeasurable and glorious possibilities. What will you do? Are you willing to pay the price in creative thought, in unselfish service, in real sacrifice for the world's redemption and reconstruction?" The task before Christianity is to vindicate the moral validity and creativeness of the Christian faith when drawn to the vast scale of *such a time as this.*

But this is the task of a wholesome, constructive, creative Christianity, vital with truth and potent with righteousness. A revival of obsolete biblical literalism cannot do this work. Superficial religious cant and noisy emotionalism cannot save our present world. The pathetic earnestness of ignorant "tabernacle fanatics," and the raucous radio revivalists, with their various brands of adventism and alleged interpretations of prophecy and tirades against science, constitute a sad travesty on real Christianity.

The present world situation requires an adequate interpretation of truth and righteousness, one that will satisfy intelligent inquiry and meet the high standards of Christian ethics—an interpretation of truth and righteousness that is Christ-centered, Christ-inspired and Christ-empowered.

*Who knoweth whether thou art come to the kingdom for such a time as this?*

This heroic appeal comes down to us—the rank-and-file members of the Christian Church. Do you, do I, have a Christ-centered, Christ-inspired and Christ-empowered faith? Do we have the love and loyalty and vision and courage to help God build a new world? Will we arise in consecrated strength and follow the Christ of Calvary, the Christ of the empty tomb, the living, reigning Christ?

Rise up, O men of God!
Have done with lesser things.
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His Kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task,
Rise up and make her great.

Lift high the cross of Christ;
Tread where His feet have trod:
As brothers of the Son of Man,
Rise up, O men of God!

# Real Life Is Meeting . . .

**The pronouncement of Matt. 25:40 is one that has never been reversed, declares Pastor McKelvey, Lansdowne Methodist Church, Lansdowne, Pa. He interprets the Christian life as one which meets humanity at the point of its greatest need.**

LAST YEAR Santa Claus brought Christmas five weeks early to the home of a little boy in Cheyenne, Wyoming, because the doctors said he couldn't live until Christmas. And to make it a happy event the Railway Express gave the green light to the delivery of toys and presents. From all parts of the nation, gifts began to pour in. So much so that a radio newscaster said: "You can never calculate the response of the American people once its heart has been touched."

There is no gainsaying the pathos aroused by this incident. We are all genuinely touched by the thought of a little boy dying before Christmas comes. The stark tragedy of today is, however, larger than the sorrow of one little boy's heart. It cannot be comprehended until we realize that hundreds of thousands of little boys all over this earth are dying and will die before Christmas comes again to their homes and lands. If our response to the plight of the little boy in Wyoming is so spontaneous and beyond expectation, then we can reasonably conclude that our response to the plight of stricken humanity all over the world will be equally spontaneous and beyond expectation.

But before we thus conclude, I can see that strange glint in the eyes of some of you as you mentally reply with canny restraint: "But this kid in Wyoming is one of us, and we don't know the kids in the rest of the world." And to this statement I can make but one answer: We are all one, and now as never before the kids in Europe, Asia, and the isles of the seas are one of us, and we must help them, too.

This great truth has dawned on us with deeper meaning during the last days of World War II. It is not a new concept; for it is as old as our Christian gospel. But it is a new discovery on the part of multitudes of people. One of the greatest contributions Wendell Willkie made to the commonweal of mankind was his unremitting emphasis to this end, set forth in his book, *One World*. During the last year of his life, he was forever hammering away at this idea. Henry S. Leiper, American Secretary of the World Council of Churches, tells how Willkie was invited to meet a distinguished group of churchmen from all over the earth and how he, with characteristic forthrightness, said: "People must be made conscious of the fact that we are living today in one world." Pointing his finger at the preachers, he cried: "And you birds must do it!"

We must discover our oneness, and there is no better way of doing this than by meeting one another at our point of human need. Elmore M. McKee, in *Beyond the Night*, gave the essence of all I wish to say when he wrote: "All real life is meeting." He was interpreting Christ's superlative victory on the Cross; how Christ, "lonely because people, weak, indifferent or hostile, shut Him out, would not be shut out, but rather insisted on keeping the doors open to all people." Thus willing to meet men, friend or foe, in whatever need or condition, Christ became their Friend and Redeemer.

It is our unwillingness or our failure to meet our neighbor and our brother that makes us feel that they are not part of us. This can happen anywhere and anytime, but the place and time where it happens with most momentous consequences is the place and time of war. For the horror of war is experienced not merely in the ominous casuality list or the dreaded telegram from the War Department, but as much is it evidenced in the separation of peoples, in the annihilation of friendship for one another behind the bloody barriers of death, and in the curse of darkness which engulfs us and makes us unmindful of the sufferings and heartaches of anyone beyond our own doorstep. This is the legacy of war, and I think I speak for everyone of us when I say, "We want no part of this frightful inheritance."

If I speak truly of your thought, we have but one alternative: to open doors in every direction across all frontiers, in order that we may meet our neighbor and our brother at the point of need and thereby achieve "real life," in word and in deed, both now and in the days to come.

Real life is meeting others in such a way that we are able to see what is happening to them without overemphasizing the significance of what is happening to us, so that we are able to serve the purpose that is larger than self, universal, ongoing, and creative.

The point I wish to make is revealed in the poignant question of an African lad. Dr. Dana Albaugh of the Baptist Mission Board had stopped at the mission school in an inland village. He was asked by the little boy: "Do the people in America really know who we are and do they care?"

On the answer to this question depends the power of our gospel. Jesus

**A Sermon**

**on the Crusade for Christ**

**By**

**JOHN W. McKELVEY**

indicated there was but one answer: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

What this means, of course, is that we are ready to leave our playhouse of childish make-believe and egocentric interests and, becoming mature men, live henceforth in a world that has compassion and understanding as a fundamental part of its atmosphere. For the secret of our faith, in the past as in the present and future, lies in the fact that we are but a few among innumerable multitudes upon whom God causes his rain to fall, and that, by the same token, we are "our brother's keeper" in an hour of crisis and need.

Our proneness to close the door, to shut out the anguished cry of humanity in a time like this, is the very simple reason why we find ourselves caught helpless in the meshes of the war-machine and unable to see that a power greater than our own must extricate us, a power which having liberated us says to us, "Go thou and do likewise to thy neighbor, for he also belongs to God."

The perfect example of the closed door policy is Hirohito's nation under the heel, not so much of the war lords, but of the priests of Shintoism, the national religion of Japan. The predominant mark of Japanese Shintoism is its lack of universals. Shintoism is not far all men, but for the Nipponese. Shintoism is the source of the cry: Asia for the Asiatics. And thinking only of and for themselves, it was inevitable that the Japanese should have clashed with the international interests of other nations.

But this can never be said of the faith received from our fathers. For if Christianity has any secret, it is in its possession of universals. Christianity is the assertion that God is like Jesus who was true man going about doing good unto all men. *Whosoever* cancels all embargoes and opens all frontiers.

Speaking last summer at Silver Bay, Dr. Leiper listed five things that the totalitarian nations wanted to destroy, and that we with equal fervor must cherish. The first is the doctrine that man is created in the image of God and has, therefore, freedom of conscience. The second is the doctrine of the omnipresence of God, that God in Christ is King of kings and Lord of lords. The third is the doctrine of human brotherhood, that God, as Paul phrased it, *hath made of one blood all nations of men for to dwell on all the face of the earth.* The fourth is the doctrine that God made the moral order in which the freedom of man operates —in a word, that God made the cosmic traffic laws. And the fifth is the doctrine of sin and redemption.

In our modern sophistication, we have soft-pedaled this matter of sin and redemption. We treat it as seriously as the two boys comparing notes as to progress through the catechism in their respective catechetical classes. Said the first boy, "We're past original sin." Replied the second, "That's nothing. We're past redemption."

But while we make light of these great central truths of our faith, men like Hitler and Tojo have been attacking them with the fury of Don Quixote jousting with windmills. For the tyrants of mind and soul realize that in these great doctrines is contained the dynamic secret of our yearning after God and of our compassion for our brothers all over the world. If they can but break our faith in the family of nations under the Fatherhood of God, they know they can make us slaves and parasites throughout all generations.

The things the totalitarian nations would obliterate from our faith are the very things we are called upon now to espouse with greater fidelity and devotion than ever before. And we defend them best with deeds of love and mercy; for thus the heavenly kingdom comes on earth as it is in heaven. No matter how we whine and complain about it, the ruling of the Great Judge has never been reversed: *Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

## OUR CRUSADE FOR CHRIST

Real life is meeting the least of the world's needy at their point of need. Certainly, the joy of every Methodist is that Methodism has been preparing to take her stand and to serve the present age as another Good Samaritan. This is the essence of our Crusade for Christ. But the Crusade is not to be just another Niagara of eloquent words and high-sounding thoughts; it is to be a Crusade with objectives and achievements. It was James, the brother of our Lord, who said, *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwith-*

*standing ye give them not those things which are needful to the body; what doth it profit?*

Even so, our Crusade. It is to be a crusade of continuing works as well as of faith. It is to be a crusade of five great objectives.

It is a Crusade for a New World Order. Continuing the stress of the Bishops' Crusade of last year, we are united to register in Washington and across America wherever public opinion is made, and before it crystallizes, that we are opposed to American isolationism in tomorrow's world, and that we desire to collaborate with the nations of the earth in the winning of the peace.

It is a Crusade for World Relief and Reconstruction. To meet the anguished peoples of our earth with more than empty words, we have raised more than $26,000,000. Our Methodist people overseas, in Europe and in Asia, have been harried by the war. We propose to help them. We propose also to carry our share of interdenominationally administered relief in Europe and Asia. We will carry Christian cheer to all prisoners of war, including men of the Axis powers.

It is a Crusade for Evangelism. We will seek to bring the gospel to men and to bring men to the gospel.

It is a Crusade for Stewardship. Seeking to achieve a Christian's relationship to the economic order and to the spiritual forces available for the transformation of this world into the Kingdom of our Lord, we will strive to be faithful stewards.

Finally, it is a Crusade for Increased Enrollment and Attendance in our Church School. We will seek to enlist the devotion and interest of families, parents, young people, and children in the study of God's Word and the enrichment of life thereby.

I can well imagine some one is saying what I heard another man say when he first learned of this greatest enterprise of modern Methodism. He said, "I'd like to get hold of the man who started this Crusade!" I know of nothing better than for you and me to get hold of the man who started this Crusade. For he started it long, long ago by an inland lake when he bade eleven untutored men farewell before he ascended into heaven: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world.*

A little girl of our church was explaining to her playmate the meaning of a small bottle of saccharin pills. "It's sacrifice," she said, "It's to sweetener things." She could have spoken nothing truer of what our sacrifice in service and giving will mean to our world; for such is the "sweetener," the balm of Gilead to embittered people today.

# John's Teaching

THE surest way to retire a truth is to make it official and perfunctory. That is what the Jewish leaders did with the teaching of the prophets and that is the reason Jesus accused his own generation of killing those spiritual giants of the past. By erecting tombstones to their memory, they were telling the world that the prophets must be dead.

The Church faces the same possibility in relation to its creed, especially where the doctrine of the Holy Spirit is concerned. To be sure, the name is repeated in the course of a worship service as the creed is recited, the hymns sung, and the benediction given. Everything is in order—but it is possible that the life has gone out.

There are reasons for our neglect of the doctrine of the Spirit. Religious bodies which stress it overmuch become fanatical often, and give way to emotional excesses which we would avoid. To some, the Spirit suggests the realm of the occult and a scientific age is wary of such flights into unreality. Others regard the doctrine as a theological matter only and turn from it in favor of more practical concerns. Yes, there are good reasons for taking an official attitude toward this teaching rather than regarding it as a contemporary reality.

## THE SPIRIT AND THE NEW TESTAMENT

In the New Testament the Spirit is a normal, living fact of experience. It is not a doctrinal consideration; always it is a personal reality. As has been remarked, the Acts of the Apostles might have been called more aptly the Acts of the Holy Spirit. One of the moving features of this book is the way in which the Spirit leads the way at important junctures in the churches' development. It is the experience of the Spirit at Pentecost which draws the people together and gives them a sense of belonging in fellowship. (Acts 2).

It is the Spirit which urges Philip to move toward Gaza and then suggests that he join himself to the Ethiopian eunuch, who needed someone to interpret Isaiah 53 for him (Acts 8). It is the coming of the Spirit upon the Gentile Cornelius and his household which opens the door to the baptism of non-Jews into the faith (Acts 10). It is the Spirit that says to the Church at Antioch, *Separate me Barnabas and Saul for the work whereunto I have called them*, and thus the Pauline mission to the Gentile world is begun (Acts 13). There is nothing perfunctory or

John's teaching on the Spirit can give us *guidance, power,* and a sense of *personal ethics,* says Dr. Laymon, Scarritt College, Nashville, Tenn., who discusses the particular application which John's teaching on the Spirit has today. This is the last article in Dr. Laymon's series on "Preaching Values in the Fourth Gospel."

# *On the Spirit*

By

**CHARLES M. LAYMON**

formal in all of this. It is garden-fresh.

The same should be said regarding Paul's treatment of the Spirit. The fruits of the Spirit (Gal. 5:22 ff.) are experiential realities. The Galatians had known them in their lives before Paul put them on papyrus. It is true likewise of the gifts of the Spirit (I Cor. 12:1 ff.). Speculation plays no part in this listing. There is no doubt that as Paul writes he has names and faces before him, the names and faces of actual persons whom he knows and who possess these gifts. And when he comes to his classical treatment of life in the Spirit (Rom. 8:1 ff.), he gives us a bit of witness as moving as personal testimony can be. However theological the Book of Romans may or may not be, the seventh and eighth chapters are sheer autobiography.

## JOHN AND THE SPIRIT

It must not be forgotten that when John wrote his gospel at least seventy years of Christian experience had already taken place. John, then, became the inheritor of a development and a dynamic which had carried the faith beyond the borders of Palestine and into the capitol cities of the world. This brought a maturity into his thinking which the primitive Church had not known. The experimental stage had passed. Christian experience had settled down sufficiently to indicate what was characteristic. Just as Paul fell heir to the discoveries of the Jerusalem Church, so John profited by the adventures of Paul in the realm of the Spirit. It was Paul who had founded the Ephesian Church where the Fourth Gospel was written, and the impression of his personality upon it was very great. Those who are overzealous to point out the Hellenization of the gospel in Ephesus sometimes neglect the Pauline and Hebraic influences at work in this community.

Not only did John inherit a vital tradition of thought and experience concerning the Spirit, but he also knew the Spirit as an experience in his own life. So real was the inner voice that he does not always distinguish between words spoken by the historical Jesus and words uttered by the indwelling Spirit. When he writes of the Spirit, then, he is not looking over his shoulder toward the past, but rather, he is speaking out of the present contents of his heart. It is in the light of these facts that we must approach John's teaching on the Spirit.

## WHAT THE CHURCH NEEDS

The pertinency of this subject may be realized best if we approach it in terms of the needs of the Church today rather than as an abstract statement of John's point of view. After all, what concerns us most is not the formal development of an idea but the growth of the Church.

## GUIDANCE

As in all transitional periods where new decisions must be made in the light of an uncertain future, we stand today in need of guidance. Known data are before us. The facts are clear; it is the interpretation of the facts in terms of what lies ahead that falters. The backwash of the war is being felt continually. Recently, I visited a camp in this country where German prisoners of war are held. One of the prisoners was a young Lutheran minister who had just graduated from theological school when the war broke out. He was drafted and sent to Africa where later he was captured. He was from Leipzig, and the morning paper had carried news of the entrance of the Yanks into his hometown.

We stood side by side as ministers

in the Church of the Lord Jesus Christ. We had much in common, and discussed Barth, Deissmann and Otto; yet there was something between us that neither of us could bridge. He was a Nazi still in his thinking. I fear that as he returns to his homeland, at least to what is left of it, that that "something between us" will remain.

What is the future of the Church where this condition exists? In a previous article, we referred to the return of our boys to the old patterns of religious expression and wondered if these would be vital any longer.

The Church must meet such challenges with new approaches. Tradition is not enough! Here is where John's teaching on the Spirit comes home to us with a needed word! . . . *When he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come* (16:13). It was in the presence of an unknown future that Jesus spoke these words to the disciples. All of the policies of the new church had yet to be decided. As we have said, the book of Acts is the account of this development and the experience of the Spirit is the outstanding fact in the story. John would tell us that it will be the same with us if we are open to the Spirit's leading in the days ahead. At each turn of the corner, we may have his guidance if we seek it.

## POWER

Such material expansion as the TVA and the Boulder Dam projects has not lessened our need for personal power. In fact, the burden of administering these and similar vast resources calls for tremendous inner strength. This is true especially because of the ethical responsibility which such resources place upon us. As Christians, our first task is to be Christian in the kind of world which confronts us. If the statement seems obvious and trite, the fact that it does constitutes our greatest single problem. And it is a problem which calls for power—and plenty of it.

If we follow John's teaching on the Spirit, we can offer our people this needed power. For John, the power of the Spirit is the power which comes from an acute sense of the reality of Jesus. The Spirit glorifies Jesus in the experience of the man who believes (16:14). The people who have power to meet life head-on are those who have been captured by the greatness of Jesus. It is not a generalized impression of Jesus which the Spirit brings into life. Rather it is a specific Presence. The Spirit comes and, in that same instance, Jesus comes into our consciousness (14:17, 18). With all of this, there enters the mind a remembrance of the words of Jesus (14:26). The needed word is at hand at the very moment of need.

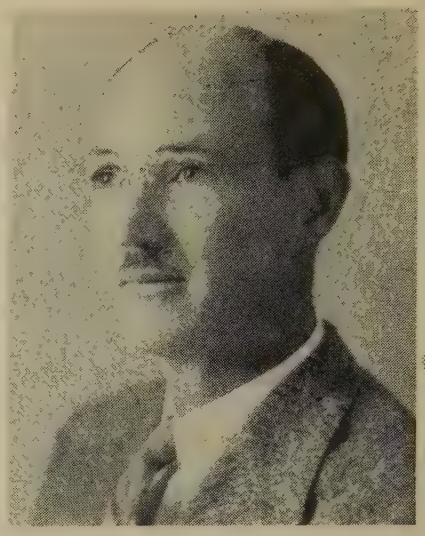
In John's Gospel, the Spirit is referred to as *the Comforter* (14:16, 26). The original meaning is stronger than *comfort-bringer*. It suggests a helper, one who stands by your side to see you through. He is also the *Spirit of truth* (16:13). Both terms suggest something concrete in experience, and it is the concrete that makes for power.

## ETHICS

There is yet another area of experience where John's teaching on the Spirit has meaning for our preaching. This is at the point where a man must deal with the sin question. Too often Christian ethics is treated as a matter of adjustment between man and an impersonal moral ideal. In John the ethical question is personalized.

It is the indwelling Spirit who convicts us of sin, righteousness, and judgment (16:8 ff.). As we preach, therefore, we have to do not solely with a moral ideal but with a personal movement towards righteousness. We can count upon the word we preach to be brought home to our people with the immediacy of a personal interview. The logic of truth is reinforced by the personal relation between the believer and the Spirit. This is "personalized service" in the moral realm.

It seems to me that, as ministers, here is our hope. Before the enormity of our responsibility, we would feel utterly helpless were it not for the Spirit, whose work John interprets with understanding and clarity. He is our helper as we seek to proclaim the Word; he is the helper of our people as they attempt to lay hold.



## A Sermon
## By JACK ANDERSON

THERE are two conflicting desires in human life which give us no end of trouble. They stand like the two poles of a magnet pulling us in opposite directions. One of these is the desire for permanence and security; the other is the longing for change and freedom. The first may lead to ultra-conservatism; the other to revolution.

Added to this conflict are two other facts about life which seem strange and contradictory. On the one hand, the more unjust society is, the more certain it is to change. That in itself is strange. There is something fine in human beings which revolts against oppression and gives support to the struggle for freedom and justice. Even those who profit by injustice will sometimes fight to eradicate it.

On the other hand, the more perfect society becomes, the more difficult it is to improve it. That seems contradictory. It is not only true, but it shows a lurking danger. The more difficult change becomes, the more essential it is to provide for that change. The closer we approach the ideal, the slower will be the change, the more difficult and the more dangerous the process.

We find in this a rather terrifying fact as we study history. In the rise and fall of various forms of society, we notice one common tendency: As long as a form of government strives

Our position today, believes Pastor Anderson, First Methodist Church, Gainesville, Fla., is strangely analogous to that of the ancient Israelites: they could not get out of the wilderness by looking backward; neither can we. Pastor Anderson bases his sermon on Exodus 32.

# The Golden Calf

to meet the needs of life, is able to discover its own weakness, and makes provision for change and improvement, it continues. But once it becomes obsessed with the desire for permanence and security, eliminates criticism, and sets itself up as the ultimate of good government, then it has served its purpose and the time has come for another to take its place. The splendid contribution of Greek thought and art was followed by the conquest of the world by Alexander the Great. At this great height, Greek life, under the domination of this egoist not yet thirty-three years of age, literally fell to pieces.

Greece was replaced by Rome, who made a fine contribution toward law and order. Then she became drunk with her own power and was overrun by successive tribes from the north. Disintegration from within was quickly followed by attack from without. In the rise of feudal states, their passing into monarchies and later into republics, we see the same general pattern—growth and development in meeting the needs of the hour, then an effort to hold on to what had been gained, the elimination of criticism and the unwillingness to change, followed by corruption in high places, and finally dissolution. Most stages of civilization have fallen at their height, near their greatest achievement, as they approached perfection.

With this background to warn us against being too easily satisfied, let us now go to a story in the Old Testament and see what it has to offer us. Let us go to the experience of ancient Israel because of her keen awareness of her relation to God and her peculiar contribution to subsequent history, even our own today.

## THE TEN COMMANDMENTS VS. THE GOLDEN CALF

The Ten Commandments have had such a profound effect upon all history since the day of Moses that we may forget their peculiar significance to Israel at the time they were written. The people of Israel had been in Egypt for a long time. Under the leadership of Moses, they were now out in the wilderness, on their way to a new home and a new civilization. What happened to them at this time was of great importance. At the time of the lesson, Moses was away from the camp. He was upon the mountain working out with God just the kind of rules and regulations which were to be asked of the people. While Moses was away, the people became restless. They were worried, lonely, and perhaps a little afraid. Afraid of their freedom and themselves. Perhaps they missed the familiar scenes of Goshen. They may even have missed their slavery. They came to Aaron and asked him to make them gods that they might worship.

The significance of the Golden Calf is missed unless we remember that the cow was a sacred animal in Egypt. Often images of cows have been found in their buildings. Recently, in Gaza, there was opened an Egyptian tomb which dates back to around 1,200 B.C. There was found in this tomb a golden calf. The Golden Calf, then, stood for the past, while the Ten Commandments stood for the future. The gold represented the glamorous days of Egypt; the tables of stone represented the cold, hard facts of the future. Israel had to make up her mind. Egypt was behind: Egypt and slavery, Egypt and her fleshpots, Egypt and security. Canaan was before: Canaan and freedom, Canaan and hard work, Canaan and uncertainty. Which should it be?

This situation is analogous to our own today. We have been told repeatedly that the outcome of this war will decide the destiny of the world for a thousand years. That may be an overstatement, but it contains a great truth. What happens now, the trend of events, the direction civilization takes, will surely be significant in fixing the destiny of the world for a long, long time. What is to be

# The Golden Calf

the attitude of America? Awakened America? Christian America? What is to be the attitude of G. I. Joe when he returns? What is the attitude of all the people he left back home? Are we ready to make up our minds? The situation which faced Israel was a choice of Egypt or Canaan; the past or the future; backward or forward. Though our decision is not that simple, I am suggesting that it is still a question of *backward* or *forward*.

## WE CANNOT GO BACK

As individuals, we surely can see that it is impossible to go back and live our lives over again. We would like, perhaps, to go back to the days before the war, and be relieved of all rationing and skimping and saving. But if we stand around waiting for the days before the war to return, we are doomed to a long wait and ultimate disappointment. The world was sick before the war. America was sick. Too much rich food, too much money, too much ease, too much indifference about the rights of others. And Europe was sick. Too much intrigue, too many secret treaties, too little exercise of tolerance and sympathy.

The leaders of capital and labor would like to go back. Capital would like to go back to free enterprise, unrestricted by government regulations and unhampered by labor organizations. Labor, too, would like to go back and eliminate the suspicion which has recently grown up in the mind of the man on the street, and catch again the sympathy of the upper middle class. But it must go on. On to fulfill contracts, to give value received, to eliminate racketeering, to take its rightful place in our society.

Some of us would like to go back in our relations between the races. For one, I would surely like to go back to the days when there was less tension and suspicion, and a better attitude of friendliness between the colored and white people of America. But if we expect to go back to $2.50 a week for labor, and have our maids wear our old clothes, and feed their families by stealing from our kitchens, then we are jeopardizing our own freedom, and selling it for the fleshpots of Egypt. We cannot go back! We must go on!

We would like to go back in our religious attitudes. It would be nice to believe in Santa Claus, and fairies, and in a God who would do what we ask Him to, just because we ask him. But we cannot. We must go on!

We must go on to believe in a God who manages a universe where the deep longings of men are not betrayed; where integrity of soul makes its contribution in the struggle for truth; where honesty is met with honesty; where men are punished by their sins and nations by their wrongdoings; where the pure in heart shall see God, and they that are persecuted for righteousness shall rejoice and be glad. We must go on to a God who will help us build a warless world where nations can live in peace.

## GOD'S MESSAGE TO MOSES

I can hear God speaking to Moses: "You cannot turn back, Moses. Egypt is gone; it is a part of the past. Tell the people there is no more ease and comfort, no more quiet hours in the cool of the day. Don't regret the change, Moses. Don't mourn the past. You have the future. You have lost Egypt, but you will have Canaan.

"You can't go back to me, Moses. I'm not in Egypt. I'm not in the Golden Calf. I'm on Mt. Nebo; I'm in Canaan; I'm out before you. Tell that to Aaron.

"It will not be easy going ahead. There will be mountains to climb, days to go hungry; there will be deserts to cross; there will be a wilderness to cut through, and your feet will be sore, and your hands will be cut and bruised. But your mind will be at peace, and I will be with you, Moses. I will always be with you."

## GOD'S MESSAGE TO US

I can hear God saying to us:

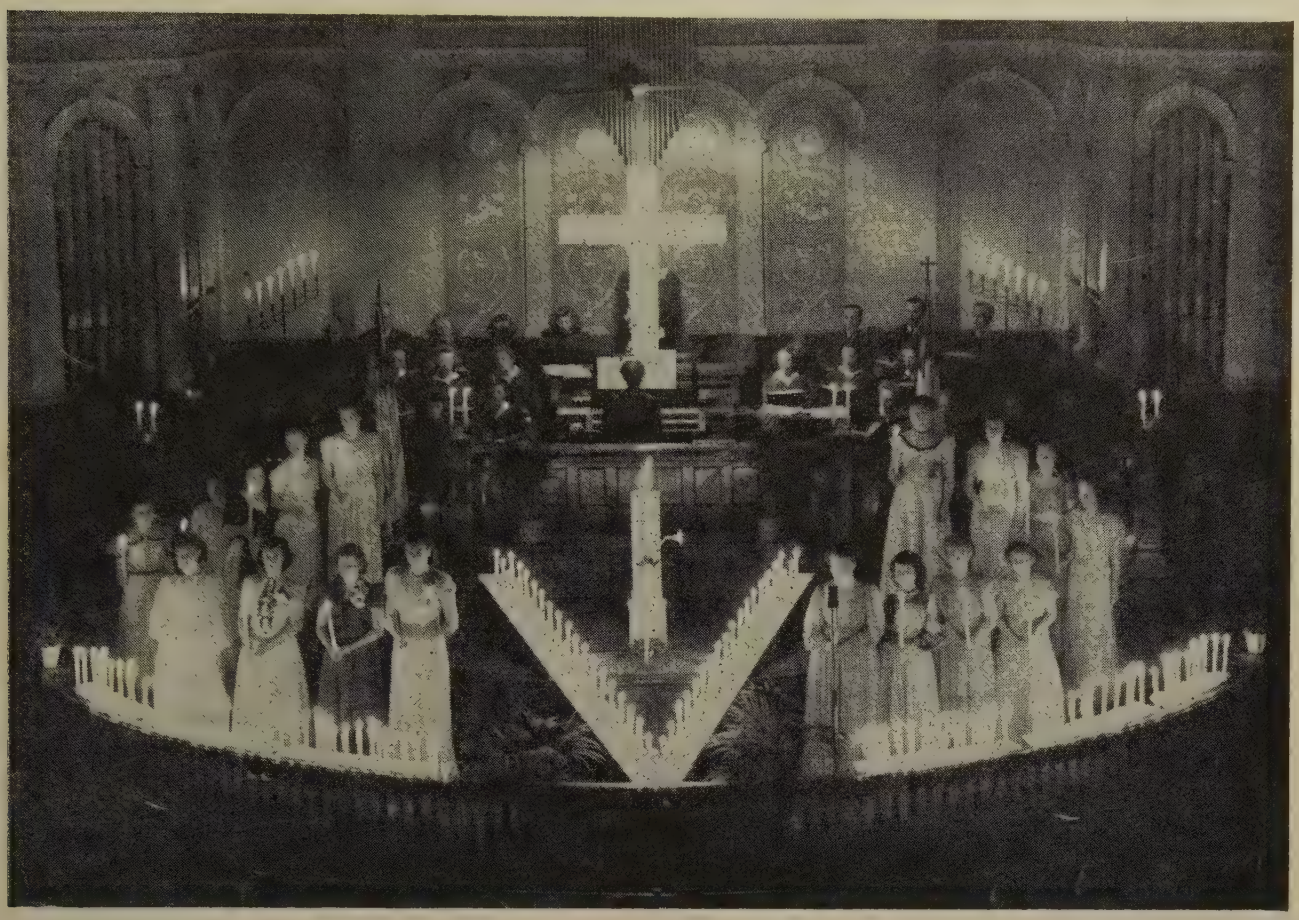
"You can't go back now. Yesterday is gone. You can't go back to the quiet, peaceful days of the past. Your nation has just fought a war; your civilization is in the crucible, and more is coming out of the conflagration than a golden calf.

"You have lost the past, but you will gain the future; you have lost your home, but you will build another.

"You can't go back to the religion of your parents, back to revival days, camp meetings and their experiences. But you can go on to your own experience in making the religion of Jesus alive in your world. You can apply the second mile to labor relations, and the golden rule to the race problem, and the principles of brotherhood to banishing war and making peace.

"Don't be fooled by gaudy substitutes. Religion has never been easy. It is an adventure, a thrill, something to work for. It is a hard journey, but you will have great men and women to walk with you. You will travel in the company of Moses, and Amos, and Jesus; Savonarola, St. Francis, and Luther; Susannah Wesley, Elizabeth Fry, and Jane Addams, and a host of others who have walked in this train.

"You have lost your little flat world with its neat tiny compartments where you had all your religious ideas fixed. That is gone with Egypt. Come with me and I will give you an experience of love which is as broad as mankind; I will give you an insight of faith which is as wide as brotherhood, and an appreciation of hope which will last for eternity."



Evening Candle-light Service, First Methodist Church, Shenandoah, Iowa.

# For Servicemen: A Candle-Lighting Service

By JAMES R. UHLINGER

*A service combining the qualities of remembrance of those in service and recognition of those at home is the one described here by Methodist Pastor Uhlinger, Shenandoah, Iowa, who says that the service instills in the congregation a very real sense of fellowship with those away.*

IN EVERY CHURCH the unique character of a candle-lighting service will depend on the corporate thinking of the groups in the church. Thank goodness, no one has advanced a single plan which everyone must follow. At this point in particular, a church can afford to be individualistic and creative in spirit.

The service, first of all, must be Christian rather than patriotic in nature. The large white cross predominates over all other factors in the chancel setting. It is set high over the scene at the center of attention, since the main emphasis is to be not upon so many individual candles, but upon the fact that there is a fellowship and unity through Christ and the church that includes both those at home and those who have gone to the ends of the earth. It is not a plain cross in this case. It is a gleaming white cross with green ivy entwining its staff and arms, and with white carnations standing out vividly against the ivy.

Beneath the Cross is a large candle, symbolic of the Light of the World. The candle, also white, maintains a solid flame which is equal to the light of many candles. This flame burns before any worshiper enters the Sanctuary. It stands out boldly as a single, secure source of light before the lighting of the other candles in the Sanctuary. From this center Light of the World, the candle-lighters,

who are the war wives of the church, carry the light to the candles at the back of the chancel and around the choir and the windows of the Sanctuary, just as daylight fades into dusk outside.

Below the Light of the World is a single Easter lily surrounded by the four candles, gold in color, which will be lighted for those who have given "the last, full measure of devotion."

The one hundred and seventy candles representing those in service and those who have already been discharged are divided between the large "V" and the semicircular wings of the altar. As the service progresses, those in attendance become aware that the "V" does not simply stand for victory over a vanquished enemy. The larger significance of *victory*, in the name of Christ, for righteousness and truth and justice and a warless world with security for all humanity becomes apparent in the litany. Ritual is utilized, too, in developing the idea that the candles along the altar represent the arms of the church reaching out toward the extremities of the earth to include all of those in the armed forces, wherever they are, as continuing participants in the fellowship of their home church. As the candles are lighted from the center outward, the impression of the widening influence of the church pervades.

This candle-lighting ceremony affords an excellent opportunity to draw together the names of all the service men and women in a single printed brochure which each family involved may preserve through the years. The list of names may appear in any form that appeals to the minister and those who plan the service. A little extra care and planning at this point is well worth the effort. For instance, the long list of names may be divided into various categories: those killed in action, prisoners of war, those honorably discharged, women in service, those reported missing in action, and those returned from combat. Those in active service may be listed by the theater of war in which they are participating.

In the service, there should be ample congregational participation in the hymns and litanies. Rather than having the minister fasten attention on himself by the use of a sermon, it is better to use every means to fix the interest on the candles and the persons for whom they are lighted.

The war wives of the congregation deserve recognition and when they are used as the candle-lighters, they provide the best means of keeping the focus of attention where it should be. Their concern is keener than that of any other group in the church. If the minister and organizations of the church have sponsored the welfare of the war wives to the point where they have become an official group in the church fellowship, so much the better for the success of the service. In white and very light-colored formals, they create a powerfully dramatic scene amid the lights and shadows of the chancel.

As the minister, the chairman of the Servicemen's Committee, or the president of the Woman's Society of Christian Service reads the names of those in service, a war wife lights a candle for each name as it is read.

One effective feature in the service is the reading of excerpts from the letters of the men in the armed forces. It is not so much what the local congregation says about the men that matters; it is what those men can say to the congregation on a variety of well-selected themes. No accumulation of preaching can equal the intensity of appeal which accompanies the reading of the excerpts by a series of voices coming out of the semidarkness of the Sanctuary. By this device, the sense of fellowship comes to include these distant and unseen members in a very real fashion. It is surprising how close they seem to be in spirit. Prayer and love suddenly seem to weld the worshiping congregation in the church to the mass of servicemen in all parts of the world.

Many churches have held services more or less of this design. The truth though, is that the service is simple, the prelude, the introduction, to the real action which should follow. The candle-lighting service simply sets the stage for the main drama which follows:

Everyone in the church accepts the challenge to go home and write a long, personal letter to the serviceman or woman of his family, or the friend, or neighbor, or the church school class member now in uniform. The service is described in detail. The impressions which come to the individual are transferred to paper and thus are shared with someone far from home. A copy of the printed service roll is enclosed in the letter.

The War Wives Circle or the Servicemen's Committee provides correctly addressed envelopes for all those who may not have a person writing to them. A card index with all of the up-to-date mailing addresses is placed in the foyer so everyone interested can discover immediately the information necessary.

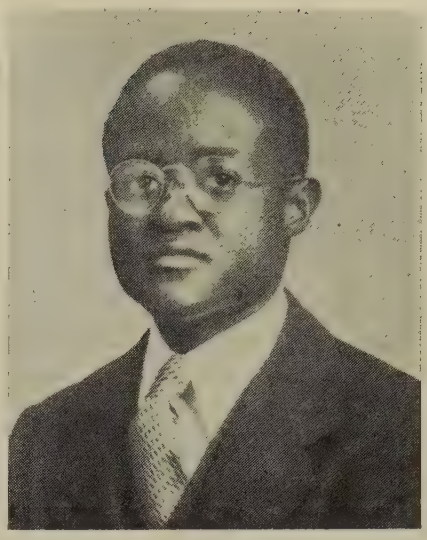
One of the best features of the entire project is the picture which is taken of the candle scene. When it is developed, a cut is prepared from a glossy print, and, at a relatively small expense, the picture is printed in a convenient form for mailing to all the servicemen. If those in uniform do not know and see what happened in the local church, the main thrust of the enterprise is lost.

Through the weeks which follow, the church will become more and more conscious of the importance of the candle-lighting service as the letters come back in every mail from the soldiers, sailors, and airmen who have discovered that their home church has not forgotten them. There is a thrill and adventure here that will go far toward revitalizing the routine of activities in the local church.

RURAL WORK:

# *We Begin Where the People Are*

By WILLIAM T. BROWN



*How his rural church has been able to minister to many phases of community life is the subject of Pastor Brown, Marion Station, Md.*

EXPERTS in the field of education are now telling us that education is not a process that takes place only during childhood and youth, but a process that goes on all through life. Hence adult education should be an important element in a rural church program.

Not only should the rural church give much consideration to adult religious education, but it should also give much attention to adult secular education; for an effective program of adult religious education involves some background in secular education. For example, there are many adults in my churches who cannot read intelligently. There are a few who cannot read at all. I find it very difficult to get persons from either of these groups to attend Sunday school. I think that one of the main reasons may be that they feel embarrassed because they cannot read well.

We are planning to organize some adult classes on an elementary school level. My wife, who is an elementary school teacher by profession, will have charge of these classes. She plans to offer courses in reading, arithmetic, writing, spelling, geography, history, and good manners. In addition to these courses, we are planning to offer courses in handcraft, parent education, art appreciation, and public affairs. Mrs. Brown and I will serve as lay leaders in these courses. We shall bring in experts whenever possible.

The farmers in our community need training on how to grow better crops. We are fortunate to be located only about fourteen miles from the Maryland Agricultural and Mechanical College for Negroes. The professor of agriculture and agricultural education has already consented to give us whatever assistance he can. We are hoping to have him conduct seminars on the following topics: cereal crops, forage crops, soils and fertilizers, and vegetable gardening.

Many of the members of my charge raise hogs and chickens for home use and for market. For the benefit of these persons, we are planning to have one of the instructors from the State College conduct seminars on animal and poultry husbandry.

I have discovered that the farmers in the community are in great need of more information on how to repair and maintain farm buildings and equipment. To meet this need we are planning a workshop in agricultural engineering. Here, again, we are hoping to obtain the services of the State College.

Another great need of farmers in the community is more knowledge about marketing and farm management. We plan to solve this problem by having the instructor in agricultural economics at the State College conduct short courses on these subjects. We also hope to have one of the instructors in home economics offer, for the benefit of the homemakers, short courses on the following topics: food problems, nutrition, family clothing, home health, home management, home furnishing and decoration.

In dealing with the problems of farm and home, we also plan to make much use of the services of the county farm agent and the county home demonstration agent.

The press, too, is an important agency through which adults may learn. I am urging the members of my charge to subscribe for some good daily paper and such magazines as *Progressive Farmer* and *Rural Life*.

I think that the co-operative movement is a solution to many of the economic problems of small farmers, and we plan to give special attention to this study. At present I am having the two public school teachers in one of my churches make a careful study of the principles of the co-operative movement. When they have finished the study, I plan to have them help me to present the subject of co-operatives to the community.

I have a young white friend, a graduate of Yale University Divinity School, who has had great success in conducting a co-operative store at Swarthmore, Pa., and we are planning to ask him to give us a series of lectures on the co-operative movement and his experience with it. After we have made a thorough study of the movement, we plan to organize a co-operative store, credit union, and health club.

At present, the Sunday school is the most outstanding agency in the community for giving religious instruction. Our General Board of Education prepares church school litera-

ture that is second to none, and we are using this literature with great profit.

Last winter our district conducted three sub-district Leadership Training Schools. Each school ran three nights. One of my churches sent five delegates to the school serving our area. The courses offered were "Enriching the Spiritual Life," "How to Improve the Church School," "The Children We Teach," and "The Needs of Youth Today." In the very near future, we plan to offer these courses on our own charge.

Last summer we held a district Youth Summer Institute. One church sent three delegates, and the other sent two. The courses offered were "Recreation," "Community Service," "Bible Religion," "What About Alcohol," and "Boy and Girl Friendships." We are also planning to offer these courses on our own charge soon.

Beginning next summer, one of my churches plans to give weekday religious instruction. One of the members of the church owns a school bus, and the church plans to hire him to take the children to and from the classes.

Twice a month, this same church conducts a forum on religious and social issues. The forum is usually conducted by the Methodist Youth Fellowship or the Woman's Society of Christian Service. Last year forums were conducted on the Bishops' Crusade for a New World Order. At present a series of forums is being conducted on "God and the Problem of Suffering," and we are planning soon to conduct one on the San Francisco Conference.

Another important element in a community-wide rural church program is community service. In the first place, there are certain personal services which the church may render the community: for example, sending flowers, letters, greeting cards, and baskets; conducting song and prayer services at hospitals and prisons; making strangers part of our church services; and keeping in touch with our boys in the armed forces. Recently one of my churches purchased thirty-five copies of D. J. Bradley's *Highways of the Spirit* to be sent to each boy from that church in service.

Another way that the rural church can serve the community is through a church library. Many of the members would like to read but reading material is not available. I plan to start a church library by making the church a gift of one dozen copies of Edith B. Ruby's *The Children We Teach*, and three copies of D. J. Bradley's *Highways of the Spirit*. After this modest beginning, I hope to encourage other individuals and groups to contribute books or money for books.

Relief should be a very important part of a program of community service. The members of our charge have made a very fine response to the relief program of our church. For the past two years, they have given liberally to the Methodist Committee for Overseas Relief, and have already paid our full apportionment for the Crusade for Christ. Some relief is being provided for persons here in our own community, but not as much as we would like to see.

Adequate programs of recreation, evangelism, worship, and preaching are also necessary parts of rural work. I think that the most effective method of evangelism is home visitation evangelism; for through pastoral visitation the minister can get an intimate knowledge of the problems of his people, and thus will be better able to help them.

The worship service of the church should be planned and conducted in such a way that it will develop in the worshipers a feeling of reverence for and dependence on God. Worship should also have as its aim the development of socialized attitudes. That is, it should create in the worshipers a sense of brotherhood.

There are those who hold that the minister cannot make much use of his theological training in preaching to rural people. They contend that you cannot preach scholarly and doctrinal sermons to them. My own experience has been to the contrary. I was trained in one of the most liberal theological schools of America; yet I have not had any difficulty in making use of what I learned in Old Testament, New Testament, Church History, and other courses. I am convinced that if the rural preacher has something to say, his people will listen gladly. Of course, he must preach in terms of their experiences.

# This, Too, Is Hollywood

By GLENN R. PHILLIPS

*The pastor of First Methodist Church, Hollywood, Calif., writes of the normal and little-known Hollywood, particularly the religious life and the struggle for civic righteousness which the religious forces have been sponsoring. Pastor Phillips is a member of the circuit staff of* THE PASTOR.

"IF IT'S all the same to you, sir, we'd like to get out at Hollywood and Vine." So spoke a young naval air corps officer for himself and his fellow pilot. They were on their way to a port of embarkation and we gave them a "lift" in our car.

"If we can just write to our folks at home and say that we stood on the corner of Hollywood Boulevard and Vine Street—we'll be happy!" This corner looks like countless other corners but it has been publicized by a "wise-cracking" radio comedian until it is known around the globe.

Hollywood is the mecca for fifty thousand men and women in uniform

Glenn R. Phillips

every week. They have heard about Hollywood; now they want to see for themselves. Two large USO centers, plus YMCA, High School, American Legion, and other buildings are not sufficient to meet the heavy demand for places to sleep. Our own church, along with several others, maintains an emergency dormitory. About seventeen thousand have enjoyed our hospitality since we began this war-time service. They represent every state in the union and thirteen foreign countries. They come from everywhere "to see Hollywood." Many times they are disappointed, if not personally aggrieved, for the streets and stores and people they see are like those of other sections.

Lurid "Film Fun" magazines, widely heralded "night life" stories, sensational divorce trials—all have received added stimulus by bringing in the name *Hollywood*. All too many have some basis in fact; nevertheless, they are not typical.

I shall never forget the quaint little lady who acted as our guide when we visited an old Huguenot Church in a Southern city in 1941. She invited us to sign the guest register as we left the church. We signed our names and home town, then made ready to deposit our small offering for the maintenance of the building. When she saw the name "Hollywood," she quickly pushed the money back toward us with the word, "You need it much more *out there* than we do here." To her the name was a synonym for "missionary territory."

Between 150,000 and 200,000 people live in the section of Los Angeles known as "Hollywood." It is not a separate municipality. It is a part of the larger city. In this area there are more than thirty evangelical churches as well as a number of Roman Catholic parishes and Jewish synagogues. In the evangelical group, there are six churches with a membership of one thousand or more. We have it on good authority after careful study that church attendance in Hollywood stands first among cities of the southwest.

The Hollywood First Presbyterian Church with four thousand members is fifth in size in that denomination in the United States. Its Sunday school of three thousand is the largest Presbyterian Sunday school in the land. And this, too, is Hollywood!

Methodism is well represented by four churches in our Hollywood area. The church which I have had the privilege of serving for almost fifteen years has a membership of twenty-two hundred and has paid a debt of $152,000 in the last three years. (The Department of Finance of the Board of Home Missions and Church Extension provided skilled leadership and invaluable aid to help make this possible.) An average of two hundred new members are received each year. A seven day a week program is maintained.

Religion finds very practical forms of expression in Hollywood. This is attested by the fact that the civic reform movement which in 1939 recalled one mayor of Los Angeles and elected another was directed very largely by Hollywood citizens and churchmen. The present mayor, recently elected at the primaries, lives near our church and, with his family, is numbered among our members.

The Hollywood Bowl is here, world-famed as the great natural amphitheater where the best in music is presented each summer in the "symphonies under the stars." To face the 25,000 that fill it to overflowing for the annual Easter Sunrise Service is a thrilling and unforgettable experience. This, too, is Hollywood! And near by is another open-air auditorium where the Pilgrimage Play *Life of Christ*, California's Passion Play, is presented during the summer season. An ever increasing use of religious motion pictures is being made by church groups for instruction as well as inspiration.

"And do movie actors and actresses ever attend church?" The answer is "yes." Not as much as we might wish, but they attend. "Do they support the church?" Yes! Two of the best known artists in radio and motion picture fields, who are members of our church, made generous subscriptions to our Debt Reduction Crusade. This, too, is Hollywood!

PASTOR'S CARD

**Memorial Church of the United Brethren in Christ**

A NEIGHBORHOOD CHURCH FOR NEIGHBORLY PEOPLE

REV. JAMES BINGHAM, Minister
1040 Lehman Street, Lebanon, Pa.
Phone 1997-W

*Enter to Worship—Depart to Serve*

This Church is here to serve the community. Its purpose is to help men "To see Jesus", and to carry out the Divine intention, "Not to be ministered unto, but to minister".

HELP YOUR CHURCH GROW!

*Name* .....

*Address* .....

**The Person whose Name is above—**

- ☐ Is sick or to have an operation
- ☐ Has just moved into the community
- ☐ Has a new baby in the home
- ☐ Would like to do some work in the Church
- ☐ Has children for Sunday School
- ☐ Desires to unite with the Church
- ☑ Would like appointment with pastor
- ☐ Desires spiritual counsel
- ☐ Wants offering envelopes
- ☐ Is in sorrow or some need
- ☐ Would like pastor to call
- ☐ Has changed address to above

*Name* .....

You can help your Pastor extend his work by turning in information such as indicated above.

**Pastor James Bingham, Lebanon, Pa., makes available to the members of his congregation this "pastor's card." He finds that the information which the congregation provides him is very helpful in the many phases of his work.**

# *Caretaker Gets Honor Due Him*

By STANLEY BUCK

*Not until sudden illness forced him to retire did the First Methodist Church, Lansing, Mich., realize the invaluable service which its caretaker had rendered for twenty years. Pastor Buck describes here the installation service which was held for the new caretaker as a way of showing the church's realization of his important task.*

ONE March day in 1944, Noah Wilhelm, for twenty years caretaker of our church, was stricken with an illness that forced him to retire at once. For at least two weeks thereafter everything was at loose ends. Some of the rooms of the church could not be heated, even by experts. Noah had seen the heating system revamped twice.

For twenty years the members had taken this good man for granted—the church was always open, the right rooms were always warm, the building was always clean. If anything was lost, Noah knew where to find it; if anything needed fixing, Noah knew how to fix it; if something needed changing, Noah changed it. His sudden withdrawal made us aware of his importance to the whole life of the church. When he could not return to work on Thursday morning and mornings following, it was then that he was appreciated. Everybody loved Noah. He never was cross. His work was always joyfully, willingly and thoroughly done. The church was his home.

Finding a new caretaker was not easy. A caretaker in the House of God must be a particular kind of person. Unless he loves the church, his tenure of activity will not be pleasing to him, nor to the congregation. The position is unique in its manifold demands, and its seven hundred "bosses." The Christian spirit of forbearance, brotherliness, and "the second mile" are absolutely essential. Also indispensable are the personal qualities of honesty, cleanliness, and moral purity.

After finding a man who we believed would be a suitable caretaker, we attached enough importance to his job to install him.

The installation service, on March 18, 1945, did at least two things: it introduced the caretaker to the congregation in such a way that the congregation sensed the importance of his task and realized their relationship to him. In the second place, it made the caretaker realize that certain things were expected of him, and that his job was honorable, respectable, and vitally significant.

Too often the caretaker is looked down upon by the church membership and made to feel that he is not quite so good as the other members, even though he himself might be a member in good standing. In spite of the fact that another member of the church may work for some other institution at the same kind of job, he is looked upon differently than a man employed by the church. But if human life and the dignity of labor is respected anywhere, it ought to be in the Church. The Great Galilean gave his life for every last man and woman regardless of their social status.

After a few appropriate sentences of introduction, the installation service followed:

Minister: Mr. B., as pastor of this church I recognize you as a co-worker in Kingdom Business. Yours is an important task in keeping the house of God clean, orderly, repaired, heated, ventilated, and presentable.

Property custodian: Mr. B., as property custodian I am responsible to the Board of Trustees. Any suggestions that you have to make concerning the care and repair of the physical property will receive consideration.

Chairman of trustees: Mr. B., we are responsible for the property of First Church. All that you do in keeping the building in proper repair will merit our appreciation.

Chairman of official board: Mr. B., I represent the officials of this church who are charged with the guidance and general policies of this congregation. Realizing what a friendly, courteous caretaker means to the life of the church, I pledge you our co-operation.

President of men's club: Mr. B., I represent the men of this church. We want you to be one of us in all the activities of this congregation. We will uphold you as a Christian brother.

President of Woman's Society of Christian Service: Mr. B., realizing that the women of the church use the building facilities as much as or more than other groups, we are especially dependent upon you because we cannot build the fires nor do the many other things you do. Your co-operation means that our work prospers.

General superintendent of the church school: Mr. B., it means so much to a Sunday school to have the rooms warm, clean, and well-ventilated. In faithfully doing your job, you will be a Sunday school booster.

President of Youth Fellowship: Mr. B., as youth we seek your help. We will be here often. We will help you. Tomorrow we will be members of the official board, the Woman's Society of Christian Service and the Men's Club. Your friendship and co-

operation will mean much in reaching the youth of this community.

A little child: Mr. B., I represent the little children of this church. If you are kind to us, we will want to come to God's House and make it our other home. We will not always leave pencil and finger marks on the tables and crayon lines on the wall. Jesus took little children in his arms and blessed them.

Congregation: Mr. B., we are happy that you are with us to serve in the House of God. We of this congregation will work with you in maintaining the fine traditions of past days.

Caretaker: After hearing all of these pledges of co-operation, it is with joy and anticipation that I enter this new profession of mine. It is new to me, but working with you people should be a pleasure. And to you I pledge my co-operation. What is more, I ask for your prayers.

Unison prayer (Congregation): May God guide us into the paths of harmony one with the other. May he cause his face to shine upon us as we build together with him. In the Master's name. Amen.

# *Services of Dedication--Cross and Candlesticks*

By J. MARION DeVINNEY

*The following service for the dedication of the cross and candlesticks was prepared by J. Marion DeVinney, Methodist pastor at Boyne City, Mich. With slight changes, the service may also be used when the cross and candlesticks are dedicated as a memorial.*

Prelude ..... Organist.

Opening Hymn: No. 149, *The Methodist Hymnal.*

Minister: Dearly beloved, it is fitting and proper that the cross should take its place at the center of our worship. It is fitting and proper that candles should throw their soft light upon it. We are assembled, therefore, to dedicate this cross and these candlesticks as symbols whose significance and presence shall henceforth enrich our worship.

Call to Worship (Congregation Standing):

Minister: O come, let us sing unto the Lord:

Congregation: *Let us make a joyful noise to the rock of our salvation.*

Minister: Let us come before his presence with thanksgiving.

Congregation: *And make a joyful noise unto him with psalms.*

Gloria Patri.

Scripture Lesson: Matt. 16:13-27.

Prayer (Followed by the Lord's Prayer).

Offertory.

Hymn: No. 148, *The Methodist Hymnal.*

Sermon: "The Centrality of the Cross."

Presentation of cross and candlesticks by representative of the donors.

Acceptance of the cross and candlesticks by representative of the trustees.

DEDICATION OF THE CROSS (Congregation standing and uniting in the responses.)

Minister: In the Name of the Father, and of the Son, and of the Holy Spirit, we dedicate this cross to worship purposes.

Congregation: *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

Minister: We dedicate this cross as a reminder of the vicarious suffering which life exacts of us, and which we, at our best, gladly bear for others, not alone for those of our families but for all men everywhere.

Congregation: *Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*

Minister: We dedicate this cross as a reminder that the sharing of the cross is required of every follower of Him who hung upon the cross of Calvary.

Congregation: *And he that taketh not his cross, and followeth after me, is not worthy of me.*

Minister: We dedicate this cross as a reminder of Him of whom it was written that *he humbled himself, and became obedient unto death, even the death of the cross.*

Congregation: *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

*That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

*And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Minister: We dedicate this empty cross as a reminder that He who occupied the Cross of Calvary could not "be holden" of death, but triumphed over it, thus bringing hope to all the world.

Congregation: *Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Minister and Congregation: . . . *God forbid that [we] should glory, save in the cross of our Lord Jesus Christ.*

DEDICATION OF THE CANDLESTICKS

Minister: In the name of the Father, and the Son, and the Holy Spirit, we dedicate these candlesticks to the candle holding purposes for which they were intended.

Congregation: *And he made . . . candlesticks of gold according to their form, and set them in the temple . . . on the right hand, and . . . on the left.*

DEDICATION OF THE CANDLES

Minister: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate these candles and all their successors to the giving of light.

Congregation: *And God said, Let there be light: and there was light.*

Minister: We dedicate these candles and all their successors as reminders of Him who was, and is, the Light of the world.

Congregation: *The Lord is my light and my salvation; whom shall I fear?*

Minister: We dedicate these candles and all their successors as reminders that we are expected to reflect the light of Christ.

Congregation: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

Minister: We dedicate these candles and all their successors to shed their light upon the cross for the benefit of all who come into this House of Worship.

Congregation: *Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

Minister: The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Congregation: . . . *every one that doeth evil hateth the light, neither cometh to the light. . . . But he that doeth truth cometh to the light.*

Minister: Ye are all the children of the light.

Prayer.

Closing Hymn: No. 276, *The Methodist Hymnal.*

Benediction.

# *Youth Takes Charge*

By WILLIAM E. CALLAHAN, JR.

*A Youth Week in which young people learn about church affairs by actually administering them is the kind which is observed each year at St. Paul's Methodist Church, Tacoma, Wash. Pastor Callahan describes it.*

TEN YEARS AGO a different kind of Youth Week began in St. Paul's Methodist Church. Today it is an unbreakable tradition. For one week the Methodist Youth Fellowship has complete charge of all church business and activity. This kind of training in churchmanship is far more effective than classes, discussion, or study.

On the Sunday before the beginning of Youth Week, the pastor presents the keys of the church to the president of the MYF in a ceremony at the close of the morning worship service. All adults are then freed from any responsibilities for the week. (Of course this is not true of the youth counselors, nor of the pastor, for it is certainly his busiest week of the year.)

A month ahead of Youth Week, the organization begins. A young person is assigned to take the place of each member of the official board. He attends the regular board meeting with that person to see how the meeting operates. During Youth Week, the youth

William E. Callahan, Jr.

official board meets alone and conducts church business. Many very worth-while projects have been initiated by this group.

The same type of organization is followed in the Board of Education, the Woman's Society, and in other groups. The Youth Choir has two rehearsals, and youth organists play the pipe organ. In addition to the anthem and responses by the choir, there are solos and quartets.

The church school is staffed entirely by young people. They visit the classes they are to teach on preceding Sundays and interview the teachers about materials and methods. The Youth Division is taught as a united group on Youth Sunday.

Teams composed of a high school boy and a high school girl are sent out to call on the sick and the aged. These teams meet individually with the pastor to discuss the people upon whom they are to call, what to expect, and how to proceed. Some of the highest values of the week grow out of these calls.

The Commission on Worship and Evangelism plans the Sunday morning service. It assigns the ushers, who are trained by the head usher of the church. It decorates the chancel, assigns the worship leaders, and, in conference with the minister, chooses the youth minister. (We sometimes have also an associate youth minister.) The youth minister is chosen for his ability and personal qualifications. He is on the job all week, attending choir rehearsal and all other meetings.

The Commission on Community Service has the caretaker's responsibility—cleaning the church, taking care of lights and fires, and so forth. The youth chairman interviews the

regular caretaker, finds out all duties of the work, and then assigns responsibility to others on the commission.

The Commission on Recreation and Leisure sometimes sponsors an all-church party which meets in several sections dependent upon age. It is really two or three parties in progress at the same time.

Pictures are taken of the various activities, and good publicity is given by the city newspapers. Everything comes to a climax in the Sunday morning worship service. It is conducted with beauty and reverence. The choir and worship leaders are vested. They have all been trained in the importance of this hour in which hundreds of people in trouble or sorrow or need come to worship God and to find sources of encouragement and power for their lives.

The infinite amount of detail involved in training more than a hundred high school and junior high school boys and girls in the varied tasks of a busy church puts a heavy load on the pastor for two or three weeks. But few other weeks are as productive in understanding of the scope of the church work.

A year ago, in the meeting of the Youth Council, which follows each Youth Week for purposes of evaluation, the young people asked that they have leadership opportunities more often so that they would be more at ease during Youth Week. It was arranged for one or two young people to assist the pastor each Sunday in the worship service. This plan has been followed uninterrupted for a year. The one who is to assist meets with the pastor for a half-hour on Thursday or Friday and is coached in the reading of the scripture in the sanctuary, and counseled on the meaning of the call to worship which he will give. A short evaluation of each youth leader's work is jotted down in a memorandum and, when his turn rolls around again, it is referred to, so that weaknesses may be improved.

These weekly meetings with the pastor have made for a camaraderie that has opened the way for mutual helpfulness which has greatly strengthened the church.

# *Public Affairs Series*

By W. A. D. PARKS

*Grace Methodist Church, Dayton, Ohio, has, for several years, sponsored an annual public affairs series. W. A. D. Parks, chairman of the Public Affairs Committee and assistant general secretary of the YMCA in Dayton, describes the meetings which have come to be recognized, he says, as one of the important parts of the church program.*

AN INFORMAL educational project for adults has been operated annually since 1935, at Grace Methodist Church, Dayton, Ohio. Known as a public affairs series, the project is no longer an experiment. It has become somewhat of an institution on its own merits, and it is recognized as one of the important parts of the church program.

In 1934, when Dr. Hazen G. Werner came as pastor of the church, a committee was formed to plan and administer a "church night" program. The program was planned in three sections: (1) dinner and fellowship; (2) devotions, including a short message by the pastor; and (3) the classes or informal educational period.

Over the years little change has been made in the general plan for the first two sections, except for program content. Various plans have been used in the informal educational section. These plans have included

W. A. D. Parks

panel discussions, addresses by prominent authorities, followed by forum discussions or question periods, and selective class sessions on various subjects. The classes have proved to be the most satisfactory procedure and that plan has been followed for several years.

The program for the 1942 series was typical of the general plan followed for several years: supper, 6:15 P.M.; social period, 7:10; devotional period, 7:25; classes, 7:55; adjournment, 8:50.

Choice of subject material was offered in six classes led by competent persons in the city or from near-by universities or colleges. The class subjects were: (1) Psychology as applied to personal and family problems; (2) Current history; (3) Old Testament prophets; (4) Clarifying our religious beliefs; (5) Books too good to miss; and (6) Helping in a rebuilt world.

Enrollment for the series and attendance at the dinners and fellowship periods averaged 350. Average class attendance was 240.

The pressure of wartime responsibilities—gasoline rationing, food shortage, and other factors—influenced the committee to discontinue the series in 1943. The Official Board then appointed a Public Meetings Committee. The objective of this group was to formulate plans to inform members on current issues.

At one of the committee meetings in February, 1943, it was decided to hold a series of open meetings of this committee, inviting a few qualified persons to attend as consultants and leaders. The meetings were held on six successive Wednesday evenings during the spring. One current topic was formally presented and discussed at each session.

When this series ended, committee members asked, "How can this same procedure be passed on to our church membership?" All who had participated in the discussions thought the material was good, the method informative and stimulating. The question became, "Where do we go from here?" It was decided that we should plan to have at least ten such groups meet for a similar series sometime during 1944. The committee was to spend its effort during the summer and fall of 1943 in selecting and training leaders, preparing subject material and laying plans for promotion.

There was much doubt concerning the attendance at the classes without a dinner and fellowship period. All agreed it would require exceptional promotion. The Woman's Society for Christian Service was consulted and, despite the difficulties, agreed to serve the dinners. As plans developed, we found ourselves returning in general to the former church night schedule but with a marked change in the program for the classes. Now it was planned for every class to discuss the same subject.

After much deliberation and planning, the various subcommittees were appointed, and ten experienced and qualified discussion leaders were chosen and committed to the assignment. Eight committee assignments were made: publicity, promotion, personnel program and training, registration and attendance, fellowship, dinners, arrangements and services, tickets and reservations.

Bishop Francis J. McConnell of New York was the principal speaker for the opening night of the 1944 Series. The general theme was "A Christian Plan for the World We Want."

By popular vote during the dinner hour of the fifth session, it was decided that a summary of the subject material and the discussions should be given in a panel discussion participated in by the ten class leaders under the chairmanship of the dean. The panel was held following the final class session and the attendance at the panel was nearly 100 per cent of the attendance that night. Opinion was unanimous that the panel discussion summary was the high point of the entire series.

Total enrollment for the 1944 classes was 403. Average attendance was 283, with 47 the highest number in any class and 15 the lowest. Distribution to the classes was by assignment at the time of registration for the series. The objective was to have the same persons in each class every evening. As the record indicates, however, difficulty was experienced in preventing changes from one class to another, because of the greater popularity of certain leaders.

Don D. Longnecker, principal of one of our leading high schools, served as dean of this series. It was his responsibility to recruit, instruct, and supervise the class leaders, direct the preparation of study and resource materials, and supervise the class sessions. A complimentary dinner was provided for the class leaders and committee chairmen two weeks preceding the opening date. The entire evening was devoted to the explanation of plans and the discussion of the subjects to be presented to the classes. Instruction in group discussion technique was given.

No major changes were made in the plans for the 1945 Public Affairs Series that opened January 31 and closed March 7. Titles and subject matter were brought up-to-date and a stenotype report was made of the panel discussion summary.

Grove Patterson, editor of the *Toledo Blade*, Toledo, Ohio, and an internationally known newspaperman, world traveler, and student of world affairs, was the principal speaker for the opening meeting. The general theme was "A Christian Plan for a World Rebuilt." The discussion subjects were (1) United Nations—Tomorrow's World Government; (2) Germany and Japan—Vengeance or Justice; (3) The Returned Soldier—Our Responsibility; (4) Racial Brotherhood—World Democracy; and (5) Our Part in the World Rebuilt. The program outline followed the general plan of The Bishops' Crusade for a New Order.

Total registration was 355 and average attendance in classes was 268. The highest attendance in any one class was 54, the lowest 11. Although careful attention was given to assigning persons at the time of registration to particular classes, and, although an appeal was made to them to attend the same group each evening, the 1944 difficulty was repeated in the shifting of class members among groups.

The total budget for the 1945 series was $1,000. In both 1944 and 1945 the planned budget was exceeded by a few dollars. Tickets for the entire series of six meetings sold for $3.50; single dinner tickets were 75 cents. An honorarium and travel expenses were paid to the principal speaker. Modest fees were paid the discussion leaders. There was expense for music during the dinner hour and for meals for the leaders, special guests, and those participating in the program. And there was the usual expense for printing, postage, supplies, and extra clerical help.

These questions have been asked: "Of what educational value is the series?" "Do people actually change their attitudes?" The committee made an effort to find out. It selected from the list of those who had registered for the series 120 people, both men and women, as an experimental group. An equal number was selected, for the control group, from church members who had not registered for the series. A smaller number of persons not related to church activities was chosen as a check control group.

Before the class sessions began these persons were asked to answer a questionnaire entitled "A Test of Social Attitudes," by E. C. Hunter, Ph.D., distributed by The Psychological Corporation, 522 Fifth Avenue, New York, N. Y. The same test was again given when the series was ended. Grading, tabulation, and charting of the questionnaires have not been completed, so it is impossible to give in this report a positive answer to the question, "Of what educational value is the Public Affairs Series?"

Grace Methodist Church after ten years is convinced that its "church night" program is a beneficial part of the church activities, and its public affairs discussions, in various forms, are a worth-while contribution to building the Kingdom of God in the Dayton community—and in the world.

LITURGY

**The pastor of First Methodist Church, Brooksville, Fla., discusses here the seasons and special festivals of the Christian Year, and makes suggestions for their effective observance in both the large and the small parish.**

# The Christian Year

By R. P. MARSHALL

### SEASONS

ADVENT—four weeks—color, purple
CHRISTMAS—twelve days—white
EPIPHANY—twelve days to six weeks—white and green
LENT—forty days (plus three Pre-Lenten Sundays)—purple
EASTER—forty days—white
ASCENSION—ten days—white
WHITSUNTIDE—one week—red
TRINITY—about six months—white and green

### SPECIAL DAYS

ST. ANDREW—Nov. 30—red
ALL SAINTS'—Nov. 1—white
TRANSFIGURATION—Aug. 6—white
ASH WEDNESDAY—beginning of Lent—purple

THE new *Book of Worship* wisely provides a section of "Orders of Worship for Occasional Use, Suggested for Festival Observances of the Christian Year." In it will be found orders for Advent, Christmas Sunday, Covenant or Watch Night, Epiphany, Lent, Good Friday (the Three-hour and evening service), Easter Day, Whitsunday, Kingdomtide, Christian Unity, Commemoration, Harvest, and Thanksgiving Day.

Of these special days or seasons, three (Covenant, Harvest, and Thanksgiving) are not properly parts of the Church Year, and one (Kingdomtide) is a new adaptation of the season of Trinity, occurring midway in the ancient season. Commemoration is another form of All Saints' Day, traditionally observed on November 1.

The Methodist Church is under no obligation to observe all of the feast days included in the Christian Year of the Anglican and Protestant Episcopal Churches, and still less is it obligated to the numerous festivals of the Roman Catholic Church. But the Federal Council of Churches, of which we are a part, has led the way to the conservative use of the Church Year, and liturgists in all denominations are agreed that we need more emphasis upon the Calendar of the Church.

During medieval times, the Church Calendar often took precedence over the secular time table, and feasts were so numerous as to interfere with business. This seemed uneconomical to the stern realists among the Reformers, and thus we dropped much of the Church Year from our thinking, retaining (in the Lutheran and Anglican communions) only the high points of the year, such as Advent, Epiphany, Lent, Easter, and Trinity as seasons, and a group of isolated festivals included within these.

John Wesley provided for all of the major festivals, and insisted that Methodists observe them. He added one new day, Covenant, or Watch Night, for which he found precedent in the vigil nights of the early Church. The first service of this kind was held on Friday, April 9, 1742, and Wesley ordered that such services should be held on the Friday nearest the full moon in each month. Later, Watch Night was set for New Year's Eve.

The Christian Year includes movable and immovable feasts, the former being based upon Easter, which varies from year to year. Ascension Day is forty days after Easter; Pentecost or Whitsunday is fifty days after Easter; Trinity Sunday is the Sunday following Pentecost, and the Trinity season which extends from Trinity Sunday to Advent, varies in length according to the date of Easter. Advent Sunday, although a movable feast, is not based on Easter, but is the Sunday nearest November 30, which is St. Andrew's Day. The immovable feasts always occur on the same day.

Many Protestant denominations have paid scant attention to the Church Year, but interest is reviving as the liturgical movement gains headway in all the churches. Presbyterians, Congregationalists, and even Baptists are finding the ordered worship program, made possible by an observance of the various seasons, a help to their ministry. Lutherans and Episcopalians have from the first held fast to the Christian Year.

The great value to be found in the use of the Church Calendar is that by it we may lay especial emphasis upon certain events in the life of Christ and upon the doctrines which are connected with them. Thus the minister who observes the great festivals in the traditional manner, using the lessons provided in the Lectionary, may be sure that he is not neglecting any wide area of Christian truth. These lessons are given in the new *Book of Worship*, in addition to the special orders of worship and appropriate prayers culled from the liturgies of the Church.

Many Methodist ministers follow the custom of designating each Sunday on the bulletin according to its place in the Calendar. Some, in addition, give explanatory notes at the beginning of each season. Thus the first Sunday in October of this year would be the Nineteenth Sunday After Trinity, and the next great festival would be All Saints' Day on November 1.

### ALL SAINTS' DAY

This day has been observed since the Diocletian persecution, when so many Christians paid with their lives for their adherence to the Faith. At that time, it was the custom of the Church to honor the memory of those who had become martyrs by giving them special days of remembrance. When the list of martyrs increased, this day was set aside in the memory of all unnamed heroes of the Church. When, in the year 609, the Pantheon in Rome was dedicated as a Christian church, it was named in honor of the Blessed Virgin and all Saints, and an annual festival was ordered to mark the event. A century later a chapel in St. Peter's was dedicated to all the Saints, and November 1 was set as the day of commemoration.

When All Saints' Day had become an important feast day, the night before was set aside for preparation, and in England this eve was called All Hallows' Eve, which easily became corrupted to Hallowe'en, the name still applied to October 31. In view of the widespread use of this night as a time of unbridled revelry, it would be well for the Church to set it aside again as a time of prayer and remembrance of those who have departed. The *Book of Worship* contains a service of commemoration which can be used on the eve or on the morning following. At least, the Sunday preceding should be

marked by reference to our faith in the "Communion of the Saints," and mention should be made of the names of those who have died during the year.

## ADVENT

The word *Advent* means *coming*, and it refers to the coming of our Lord on Christmas Day. By our observance of this season, we can prepare the hearts of our people for the Christmas message.

But Advent also refers to the Second Coming, and offers an opportunity to present several sermons upon this neglected theme. Thus we look forward and backward. to the birth of Christ in the past and to his coming again in the future. It is from this double note that we get the prevailing tone of penitence which is reiterated in the lessons, especially the Prayer Book Gospels and Epistles. The color for the season is the purple or violet which signifies mourning for sin. While not a time of penitence in the same sense as Lent, yet Advent should be concerned with the searching of soul which only is an adequate preparation for meeting Christ.

Advent seems to have grown upon the Church by degrees, and is to be traced back as far as the fourth century. Advent Sunday, the Sunday nearest November 30, is the New Year of the Church calendar. The season contains four Sundays, the second of which is Bible Sunday, when special emphasis is laid upon the propagation of the Faith by means of God's Word.

It is unnecessary to write concerning Christmas, except to say that our observance of this great festival should be *religious*. Too often, even in churches, the presence of Santa Claus and pagan adaptations of the Christmas story overshadows the Babe of Bethlehem. Why should we not substitute manger scenes for Christmas trees in the church?

The Puritan influence in England almost ruined Christmas, for in the desire to do away with the merriment and extravagant celebrations which had grown up around the day, the Puritans abolished Christmas entirely and provided punishment for those who would celebrate it. As a result, when they went out of power in 1660, the day became even more than formerly a pagan festival in sheer reaction against the Puritan repression.

On Christmas day, the purple color of penitence is exchanged for white and remains white for the next twelve days.

## EPIPHANY

*Epiphany* is a Greek word meaning *manifestation* or *showing-forth*, and the day was at first observed in conjunction with Christmas. At length, the emphasis was divided, and Epiphany became the celebration of the coming of the Wise Men from the East.

This feast comes twelve days after Christmas, falling regularly on January 6, and the length of the season depends upon the date of Easter, which determines the beginning of Lent. It may contain only one Sunday or even as many as six. The color for Epiphany day is white, but for the rest of the season, it is green.

## ASH WEDNESDAY AND LENT

Ash Wednesday opens the penitential season of Lent, which consists of the forty days, not including Sundays, before Easter. On Ash Wednesday the Church begins its fast days, and it was once the custom that on this day the priest made the sign of the cross on the forehead of each worshiper with a finger dipped in ashes, the traditional symbol of repentance. Only in the Roman Catholic and allied churches is this custom now observed. But it is fitting that Methodists should follow the leadership of John Wesley and give due honor to this day by holding a special service of prayer and repentance.

During the forty days of Lent, the emphasis in scripture and sermon should be upon spiritual preparation for Easter. This is the time for evangelistic efforts of all kinds, and for sermons upon the deeper life of the spirit. Prayer and fasting should be recommended by precept and example. Let no one think fasting an un-Methodist custom; for the early followers of Wesley fasted before each Communion service, and upon Fridays of each week. In this connection it might be well to teach our people that all of these customs centering around Lent are the property of the Christian Church and not of one division alone. Because Roman Catholics observe Lent is no reason for Protestants to neglect it.

Lent is properly a time of instruction. Children who are of age to become full members of the Church and who manifest sufficient interest should be gathered into a pastor's class and taught the fundamentals of our faith during the whole time of Lent. Six weeks is not too long to devote to the training of future members of the Church. It is well to emphasize at this time, also, the need for infant baptism and the teaching of our denomination that infants so baptized are preparatory members of the Church.

## HOLY WEEK

Holy Week is the great week of the Christian Year, leading as it does to Easter. Almost all ministers plan for a special series of services during this week, but many of them lose much by making these nightly meetings merely "evangelistic." Where it is possible to reach large numbers of people not in the church, it is well enough to preach directly to them, but often our strongest evangelistic sermons are delivered to a group of "saints" who alone are sufficiently interested to attend. In such cases it would be better to hold quiet liturgical services which would emphasize the events of Passion Week, and to seek to bring Christians to a greater appreciation of Christ's sacrifice.

Of course, Maundy Thursday should be observed with the full service of Holy Communion; for this was the day of its institution. The sermon, which can be very short, should be an interpretation of the Lord's Supper, and emphasis should be placed upon the opportunity for confession of sins and the beginning of a new life in the Communion of the Body and Blood of our Lord.

Good Friday may be celebrated in the modern custom of the three-hour devotion, beginning at noon and continuing until three o'clock, but such a long service may be out of place in a small parish. The writer has found that forty-five minutes devoted to reading scripture passages, singing the Passion hymns, and expounding the seven last words of Jesus will be of more benefit to most people.

Where a cross is used upon the altar or communion table, it is well to follow the ancient custom of veiling it during Lent, as a symbol of the approaching Passion of our Lord. Many have found, however, that in a semi-liturgical denomination such as ours, it is better to use the psychological approach rather than the traditional, and to reserve the veiling until Good Friday when mention can be made of the fact during the service and the symbolism explained in terms of the hours that Jesus spent on the cross and in the tomb. A black silk veil hung over the cross has a startling and impressive message for those who attend the devotions on that day, and its removal on Easter Sunday morning serves to bring home the fact of the resurrection.

## EASTER

It is taken for granted that Methodist churches will not be guilty of the sin of paganizing Easter by placing the emphasis in the Sunday school upon bunnies and eggs rather than upon the risen Christ, and that they will not commit the supreme *faux pas* of holding an Easter egg hunt on Good Friday, as did a church of another denomination in the writer's town last year.

While the color of Lent is purple, the color of Good Friday in English churches is often red, in remembrance of the death of Jesus. Easter will, of course, see a blossoming of white flowers and white altar hangings.

It might be well to suggest here that, while the use of the various colors prescribed for the Christian Year is of great value, they do not need to be followed slavishly in the Methodist Church. There is nothing sacred about their use, and the Church has always had different schemes in different lands. We follow, in general, the practice of the English Church. Then, too, it is not necessary that all hangings, scarves, and bookmarks should follow the season. The Communion table, of course, should have a frontlet, or overhanging piece of cloth, about four to six inches wide, of the proper color, trimmed with gold fringe. The minister's stole should also follow the season, but lectern and pulpit scarves should match the rear curtain, or dossal, where there is one, and it would be too expensive to change this for every season.

It is the practice of many churches to hold an early Communion on Easter morning. If this is not done, the Lord's Supper should be celebrated at the 11 o'clock hour. Too often Easter is the time for receiving members, baptizing babies, raising the World Service offering, and hearing two or three special numbers by the choir. In the midst of all this, the significance of the day is lost and the congregation is so tired that it is not surprising that many of them do not get back until the following year. By receiving members and baptizing infants on Good Friday or Palm Sunday, the great festival of Easter can be reserved for Communion and spiritual edification.

## ASCENSION DAY

The Calendar provides for the observance of Ascension Day, which comes during the forty-day Easter season. Since the fourth century, this day has had its place as one of the important days of the year. Coming at the end of the forty days following Easter, it marks the ascension of our Lord. Although our *Book of Worship* does not provide a special service for this day, it would be well to observe it by a celebration of Holy Communion, using a full choral setting which would have the *Gloria in Excelsis* sung by the choir, as well as the *Sursum Corda* and other responses found in the *Methodist Hymnal* (page 575 and following).

The lessons for this service are given in the lectionary of the *Book of Worship* as Acts 1:1-11 and Luke 24:44-53. The meditation could be based on the first reading.

This day is one of the great festivals of the Roman Catholic Church which teaches that it is second only to Christmas and Easter. On Christmas day, Jesus came into the world; on Ascension day, he left the world to go to his Father. Ascension Day has been observed since ancient times and still holds a great place in the liturgy of the Anglican Communion. Once it was customary for the clergy to lead a procession on a walk into the country, in imitation of the Lord's walk with his disciples to the Mount of Olives. It would seem that modern Protestantism might well attempt to revive the observance of this custom, which has fallen into disuse among the Catholics in this country. What better time for a Church picnic out in the open, followed by a sermon and congregational singing? The day might be closed by the Communion service in the church.

It would be well for choirs to learn the great *Sursum Corda* for use at this time and during the following weeks. This short chant is one of the oldest parts of the Communion liturgy, and, while it is not ordinarily used in our services, it has appeared in our *Hymnal* for many years and the *Book of Worship* wisely provides for its use in two of the Communion orders.

Of course it is intended that the congregation make the response with the choir, and this will come with practice. The writer has found that it is not at all difficult to train the average congregation to sing all responses, including the *Gloria in Excelsis*.

## WHITSUNDAY

This festival, originally known as White Sunday but slurred in pronunciation into Whitsunday, is the feast of Pentecost in its Christian form, celebrating the coming of the Holy Spirit and the birth of the Church. It is the summer festival of the Church and of nature, the crowning and completion of Easter, the fulfillment of the promise of Ascension Day. The disciples had spent ten days in prayer in the Upper Room, and their prayers were answered on Pentecost. It is surely fitting that we should, ten days after Ascension Day, celebrate the coming of the Spirit.

According to Irenaeus, Pentecost Sunday was celebrated in apostolic times. A writer of the fourth century describes the Pentecostal festival of the year 385, which began with a night vigil and an early morning service in the church of St. Anastasia in Jerusalem. A solemn procession to Mt. Zion was held, and there the passage in Acts which refers to the coming of the Holy Ghost was read. A service was held on the Mount of Olives and in the Garden of Gethsemane. That night the procession returned, carrying torches, to the main church for the final ceremony.

Whitsunday, or Pentecost, is a day of rejoicing in the Church. It is fitting that baptisms should be performed at this time, and the usual Methodist form of baptism is given added interest as it is explained as a symbol of the descent of the Holy Spirit upon the believer. On this and the following Sunday, it might be well to preach on baptism, taking occasion, in all kindness, to meet the prevalent idea in immersion-conditioned communities that sprinkling is, at best, a sort of substitute for "baptism."

Holy Communion should, of course, be administered sometime during the day, if not during the regular morning worship, then at a special time. If Communion is held, the Epistle and Gospel readings are Acts 2:1-11 and John 14:15-31, according to the *Book of Worship*. For the regular service, the readings are Gal. 5:13-36 and John 16:5-16.

## TRINITY

The feast of the Holy Trinity was introduced into the Church in the tenth century for the purpose of teaching the doctrine which is a cornerstone of the faith. It has been taken for the beginning of the Trinity season by the Anglican and Lutheran churches, and we follow their custom instead of the Roman custom. No special order of worship is proved by the *Book of Worship*, but sentences, prayers, and collects are given for the day and the season, which extends until Advent.

# The Fountain

### CHRISTIANITY OR SAFETY?

No social or political change, no scientific discovery, can alter the fact, that if our life ceases to be dangerous, it ceases also to be Christian. There is no life which requires greater courage, greater determination, more patience and constancy, because its strength is founded upon the rock of an absolute faith.

—Emile Cammaerts, in
*The Flower of Grass* (Harpers).

### NEW TESTAMENT VS. ISOLATIONISM

The parable of the Good Samaritan is a condemnation of every form of isolationism.

—Lewis Mumford, in
*The Condition of Man* (Harcourt, Brace)

### THE FIRST LESSON

However high be your endeavors, unless you renounce and subjugate your own will—unless you forget yourself and all that pertains to yourself—not one step will you advance on the road to perfection.

—St. John of the Cross.

### CALVIN SAID IT!

The manifold agility of the soul, which enables it to take a survey of heaven and earth; to join the past and the present; to retain the memory of things heard long ago; to conceive of whatever it chooses by the help of imagination: its ingenuity, also, in the invention of such admirable arts, are certain proofs of the divinity of man.

—John Calvin, in
*Institutes of the Christian Religion.*

### MAN IS TOUGH!

The last and best lesson of history is that man is tough. He has survived a thousand catastrophes, and will survive these that encompass him now.

—Will Durant, in *Redbook.*

### THE FINISHED WORK

The Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark, tells of an experience in China. A silver merchant was working over a little charcoal burner. The man had several pieces of charcoal and some metal substances. He took a simple blowtorch, sprinkled the chemical on the metal, and blew the flame towards the metal. The missionary watched him and then said. "Friend, how do you know when it is finished?" The man replied, "When I can see my image reflected in the metal." You and I will continue the process of worshiping God as our primary duty in this life, and in the life to come, until we reflect the image of God.

—David K. Montgomery, in *Why Go to Church?*
(Morehouse-Gorham).

### NOBLEMAN, INDEED!

While his fellow peers slept in comfort and utter indifference to the wretchedness of London's squalor and poverty, Lord Shaftesbury could be seen with a lantern in his hand searching the darkest alleys and most miserable tenements for the down-and-out, the flotsam and jetsam, of the vast metropolis; often a long train of ragged outcasts would follow him to the shelter of some hall rented by the English nobleman to provide shelter, warmth, and food for the homeless ones. Living a life of self-abnegation, he became the friend of the underprivileged and the unfortunate. At his death London witnessed one of the most remarkable spectacles in the history of the realm. Trafalgar Square and the Strand were packed with countless thousands of the poor—the costermongers, rag pickers, news vendors, peddlers, and small salesmen—carrying banners bearing upon them the words: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Multitudes wept as his hearse passed by, and today enshrined in the hearts of all true Britons is the memory of "The Great Earl," who faithfully followed in the steps of the World's Greatest Commoner.

—Lewis Robeson Akers, in *The Eighth Fear*
(Abingdon-Cokesbury Press).

### LEST WE FORGET . . .

Women led the horses which drew the trucks, children opened the gates to let them pass. The children began work at the age of seven or eight. Throughout the entire winter they never beheld the day-light. We are told that they could work for thirteen hours on end without dying of exhaustion. But the labor of these women and children did not compete with that of the grown-up men, since they were employed to work under the orders of the latter. The management of the mine left the payment of the women and children to the miners, together with full liberty to use them at pleasure for gratification of their bestial and filthy desires.

—G. Bromley Oxnam, in *Labor and Tomorrow's World*
(Abingdon-Cokesbury Press).

### "TERMS OF EQUALITY"

The refusal of the right of collective bargaining brings an inequality which can be seen in an individual workman standing at the factory gate with dinner pail in hand. He stands there to bargain with this giant corporation. He has, perhaps, two days' reserve food behind him; the corporation has reserves of millions. How could they bargain on terms of equality? The corporation can bargain collectively—it does so, as a corporation—and yet the right of labor to bargain collectively is only grudgingly conceded, or not at all.

—E. Stanley Jones, in *The Christ of the American Road*
(Abingdon-Cokesbury Press).

### A SOBERING TASK

All true preaching begins with a lump in the throat, a catch in the breath, a sudden flash of insight, a new vision.

—John Edgar Park.

## NOT WORDS BUT ACTS!

I have never heard much of the resolutions of the apostles, but a great deal about their acts.

—Horace Mann.

## INDIVIDUAL SALVATION

Salvation, if it be only of the individual, is merely salvage.

—Joseph Fort Newton, in
*Where Are We in Religion?* (Macmillan).

## CONNIVERS ALSO GUILTY

The danger to human society today does not come solely from the active barbarians: it comes even more perhaps from those who have in their hearts assented to the barbarian's purposes.

—Lewis Mumford, in
*The Condition of Man* (Harcourt, Brace).

## WHERE ARGUMENT FAILS

Christianity is not an argument and Christianity is not given us in the form of logic but in the form of beauty and love. We must be receptive, humble and quiet. We must not hunt for imperfections in the windows, for the imperfections may be in our own eyes. If an artist shows you a picture, a musician plays you a Bach prelude, or a man introduces you to his beloved wife, and you fail to perceive their beauty, none of them will argue with you about what you have missed. They would never open your soul that way. And Christianity for the Christian is the perfect picture, the perfect prelude, the perfect bride, only visible to the eyes of humility and love. "A work of art" said Goethe, "is there that we may look at it, not that we may chatter about it."

—Evelyn Underhill,
*Light of Christ* (Longmans, Green).

## CONTRADICTION

We have all too often been more interested in Christianizing the Negroes of Africa than in acting Christian toward the Negroes in our own country.

—Georgia Harkness.

## THE SURE FOUNDATION

. . . God is in the surge of the sea, the quiet peace of hills and valleys, the cool refreshment of rain, the hard drive of wind-driven snow. In the cities He is in the bustling of crowds, the roar of traffic, the struggle for pleasure, for life, for happiness, in the majesty of towering buildings. In homes He is not to be excluded from tired, drowsy hours of night, the hurried activity of morning, from love and quarrels, the secret worries and unquestioning devotion, the sacrifice and peace that saturate a home. In every individual one of us God is more intimately present than we are to ourselves. . . . In other words, everything that is real must have God as the explanation, the foundation, the cause of every moment of reality.

—Walter Farrell, in *A Companion to the Summa*
(Sheed and Ward).

## LIMIT TO WISDOM

Zeno, when shipwrecked near Piraeus, went up to Athens. On picking up a copy of Xenophon's *Memorabilia* in a bookshop he was so pleased that he asked the bookseller where such men were to be found. The bookseller saw Crates passing by and said, "Follow yonder man." That a common bookseller should have recognized at once the Cynic passing along the street is itself a witness to the native love of wisdom, just as the turning of the hundreds in the crowd at the stadium to look at Plato as he came in to see the games was an unconscious tribute to the lover of wisdom. "Follow that man," said the bookseller; and Zeno stayed with Crates twenty years. On the other hand, wisdom was rebuked if it transgressed against the human level. When Plato defined man as a two-legged featherless animal, Diogenes, with his usual resourcefulness, appeared on the day following with a chicken from which all the feathers had been plucked, and commented, "This is Plato's man."

—Stanley Romaine Hopper, in *The Crisis of Faith*
(Abingdon-Cokesbury Press).

## LOVE VS. TOTAL DEPRAVITY

The pastor must respect man as man. He must see men in terms of their possibilities. He must see them as sons of God. His reading will help him to understand and to serve; but close association with a great surgeon, friendship with an inspiring teacher, visits in the home of a great executive who is also a father, fellowship with a leader of labor, hours with the boys and girls of the parish, will bring to him as nothing else can, the goodness of human beings—their integrity, kindness, and love; their worth. More men have been brought to Christ by the preaching of his love than by the denunciation of their sin. And more men are held fast to their resolves by the pastor who has faith in the essential goodness of all men than by the brother who sees his fellows as degraded beings to be snatched from the burning.

—G. Bromley Oxnam, in *Preaching in a Revolutionary Age*
(Abingdon-Cokesbury Press).

## PROOF?

There is an incessant influx of novelty into the world and yet we tolerate incredible dulness. I need only suggest what kind of sermons are still listened to in the most enlightened countries.

—Henry David Thoreau, in *Walden*.

## NO TIME FOR ASCETICS

Religion is a human affair; it must concern us as beings of flesh and blood, with a life to live among our fellows, practical tasks to accomplish, our bread to earn, our wives and children to cherish, laughing, sorrowing, wondering, and dying. Religion must touch life at all points. It cannot be an abstract creation of the mind, far from their muddy planet "here, where we sit and hear each other groan." For we are not disembodied spirits but men.

—D. H. C. Read, in *Prisoners' Quest*
(Macmillan Company).

# REVIEWS

## A TEXT ON MISSIONS:

# *One Woman Changed Siam*

ANNA AND THE KING OF SIAM, *by Margaret Landon. The John Day Co., 391 pp., $3.75.*

On an occasion during her residence in Siam, Margaret Landon was entertained at the home of Dr. Edwin Bruce McDaniel. During the evening, he took from behind a row of books in his bookcase a volume which, he said, the Siamese government had tried hard to suppress. It had been published in 1870. The book, written by Anna Crawford Leonowens, was entitled *The English Governess at the Siamese Court.* Later he showed Mrs. Landon another book by the same author, entitled *The Romance of the Harem.* Both of these books she read avidly.

Though both volumes were out of print, Mrs. Landon was fortunate enough, on her return to America, to discover that they were in the Library of Congress. Later she found a copy of *The Romance of the Harem* among the out of print novels on sale at a bookstore in Chicago. In 1938, she found a copy of *The Governess* at a sale in Marshall Field's store. As she re-read these books, her eyes were opened to a Siam very different from the one she had known during the ten years (1927-1937) in which she had lived there.

A friend suggested that she combine the biographical parts of the books in an orderly sequence, omitting the tiresome discussions and long descriptions. Acting on the suggestion, and using her knowledge of Siam as a background, Mrs. Landon gave the world a book which soon gained a place among the best sellers. *Anna and the King of Siam* is the book. Of it, the author says that it is seventy-five per cent fact and twenty-five per cent fiction based on fact.

The book is in reality a biography of Anna Harriette Crawford, daughter of Captain Thomas Crawford. She was born at Carnarvon, Wales, Nov. 5, 1834. Carnarvon was rich in historical and inspirational associations, and all her life Anna carried the place of her birth in her memory. Through the years, she cherished the threefold heritage of Carnarvon: a profound love of personal human freedom, a deep religious faith, and a courage which never deserted her.

When she was six years old, her father's regiment was ordered to India, and her parents left Anna in Wales under the care of a relative who conducted a school for girls. Before she had reached her seventh birthday, her father was killed in battle.

In 1849, fifteen years old, Anna went to Bombay to meet her mother who had remarried.

In 1851, Anna was married to Thomas Louis Leonowens, an English officer in India. At the outbreak of the Sepoy Mutiny in 1856, her husband was ordered to Singapore where he died a year later.

Finding herself under the necessity of earning a living for her two children, Anna opened a school in Singapore to which her husband's fellow officers sent their children. But because of the slow pay of these officers, the school had only mediocre financial success.

The school did, however, come to the attention of the Siamese consul at Singapore, and, as a result, Anna received a letter under the royal seal of the King of Siam, requesting that she act as governess for the children of the Siamese king. The king, however, expressly stipulated that she must not try to teach Christianity.

Anna decided to accept the offer. So in 1862, twenty-eight years of age, she set foot in Bangkok, the capitol city of Siam. Bangkok at the time had no roads, the river being the main highway. The city was divided into two parts, the regular city and the walled city which housed the king and his harem.

At once, Anna was struck by two things which ran counter to her deepest instincts. The first was the custom of "prostration." Anyone coming into the presence of a person of higher rank immediately threw himself to the ground and crawled on hands and knees before the superior person. The other thing which repelled her was the slavery, evidenced by the branded wrists of almost everyone she met. And also there was the prevalent low opinion of womanhood.

A lone woman in a strange land, she could not hope to change these

### In your book section

*Anna and the King of Siam,* reviewed by William C. Skeath, Haws Avenue Methodist Church, Norristown, Pa.

*A Book About the Bible,* reviewed by Vesta Whitley, editorial assistant, THE PASTOR.

*The Eighth Fear,* reviewed by Leroy H. Walker, pastor of First Methodist Church, Nampa, Idaho, and member of the circuit staff of THE PASTOR.

*The Flower of Grass,* reviewed by Woodrow Geier, editor, THE PASTOR.

R. P. Marshall, First Methodist Church, Brooksville, Fla. reviews in this issue three books on liturgy: *Catholic Art and Culture, The Genius of Public Worship,* and *The Way of Worship.*

*Things Important,* reviewed by John D. Perkins, Methodist pastor, Brentwood, Tenn.

customs. But she could, and did, resolve to stand on her rights as an English citizen: she would not prostrate herself before anyone, not even before the king; and she would speak against slavery whenever opportunity was given.

Her determined stand for her own independence soon won for her prestige in the court. And her interference, sometimes at great risk to herself, in the harem life and its slavery was in the end to work a radical change in the life of Siam.

The lady Son Klin, one of the wives of the king, whom Anna had befriended was so impressed by the character of Harriet Beecher Stowe that she assumed the name as part of her own. One day she invited Anna to a room where waited all Son Klin's slaves—one hundred and thirty-two of them! Turning to Anna, Son Klin said: "'I am wishful, . . . to be good like Harriet Beecher Stowe. I never want to buy human bodies again, but only to let go free once and for all.'" She freed the entire one hundred and thirty-two slaves.

Shortly before Anna left Siam, Prince Chulalongkorn, the king's favorite son and heir came to Anna and said, "'. . . If I live to reign over Siam I shall reign over a free and not an enslaved nation.'"

True to his word, shortly after he was crowned king of Siam, he abolished both slavery and prostration from his kingdom.

Because of failing health, Anna was forced to leave Siam in 1867. She never returned. But in five years she had so sown the seeds of human liberty that both slavery and human worship, or prostration, had been banished from Siamese thought.

A lone woman had changed the habits of a nation.—***William C. Skeath.***

# *Man's Choice: Christ or the Ant Heap*

THE FLOWER OF GRASS, *by Emile Cammaerts. Harper & Brothers, 176 pp., $2.*

Accounts of the conversion of intellectuals from humanism to Christianity are not rare these days. *The Flower of Grass* is essentially another such account by the Anglican Emile Commaerts, essayist and poet and author of *Upon This Rock.* Perhaps the rare quality about Mr. Cammaerts' work is the sharp insight with which he sees the fundamental issues facing present-day Christianity.

As poet W. H. Auden points out in the foreword to *The Flower of Grass,* Mr. Cammaerts is no fugitive from the pain and dark threat of modern life. Mr. Cammaerts, a normal and quite successful man of letters, is not seeking a "crutch" or "dope" in the Christian faith—neither does he "hate his mother." He has worshiped at many modern shrines; now he has come to the conviction that the Christian faith alone embodies the truth and the life for mankind. His book is the story of his own pilgrimage from negation to faith. In the telling of his story, Mr. Cammaerts describes the twilight of humanism and predicts the dawn of the Christian Renaissance.

The choice before man today, believes Mr. Cammaerts, is between Christ and the ant heap. For this reason, it is time for Christianity to quit trying to accommodate Christian doctrine to the selfish and timorous attitudes of modern man. This compromising of the Christian faith has resulted in a "vague religiosity deprived of intellectual backbone" and moral stamina. It has made heroism the monopoly of the saints and has, therefore, removed from the people the main motive power of their religious devotion.

*The Flower of Grass* is a plea for organized Christianity to renounce its efforts to please and to begin to evangelize. It strikes an important note now when so much of Christian effort is directed toward the emphasis upon "methods" to the exclusion of *what* is to be preached and taught.—***Woodrow Geier.***

# *Bible Questions Answered*

A BOOK ABOUT THE BIBLE, *by George Stimpson. Harper & Brothers, 509 pp., $3.50.*

The author, in his foreword to *A Book About the Bible,* says that he has tried to observe the rule not to "'weary the unlearned, who need not know so much' not to 'trouble the learned, who know it already.'"

The entire book consists of answers to scores of questions about the Bible. The questions defy classification, ranging from "who composed the Apostles' Creed?" to "why is mint sauce eaten with lamb?" The author has not attempted to give definitive answers to all the questions concerning the Bible. He has merely presented the available facts and the opinions of the authorities, and has "wherever possible . . . let the Bible speak for itself."

There is no scheme of arrangement, except what the author calls "a deliberate disarrangement." This he attributes to the particular nature of the book, though it would seem that a less random arrangement would greatly heighten the pleasure in reading the book. The rather comprehensive index, however, helps to overcome this difficulty.

Mr. Stimpson, an experienced Washington newspaperman, is the author of *Nuggets of Knowledge, Popular Questions Answered,* and *Uncommon Knowledge. A Book About the Bible* is the result of twenty-five years of reading and collecting materials.—***Vesta Whitley.***

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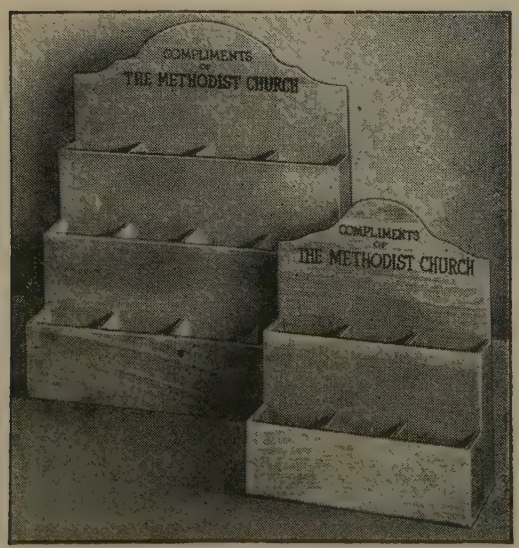


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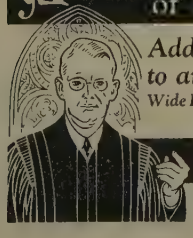

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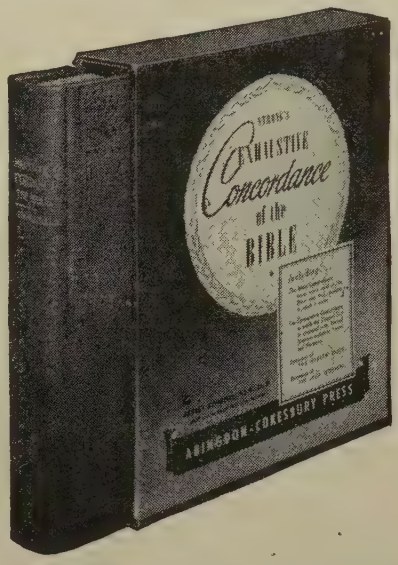


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# Books on Liturgy

By R. P. MARSHALL

ONE of the most significant of the new books on worship is *The Way of Worship*, by Scott Francis Brenner. It is a penetrating analysis of the whole subject of worship, with especial emphasis upon Holy Communion as the central and rallying point for ecumenical Christianity. Brenner believes that by means of the widespread use of ancient forms of worship in all denominations we shall be drawn closer together. In the introduction, Dr. John R. Mott calls attention to the fact that during the last decade, when the world has been plunging headlong in divisive strife, the Church has been moving toward a center of worship. Five great conferences, planned without joint action, all "revealed world-wide solicitude or concern about the alarming world situation, also strong desire on the part of the members of many churches and nations to draw together for united fellowship, united thinking, united planning, and united action."

The author's preface sets the stage for his discussion. In it he tells of a Communion service held on board a transport bound for the invasion beaches of North Africa. Four hundred soldiers partook of the body and blood of the Lord. "No other word, no other service could supply the blessing and strength which these men craved." Then, after the battle, there was found on the body of an American captain, a Unitarian from Boston, a New Testament in which a slip of paper marked a certain passage with the date "November seventh" written in the margin. That was the date of the Communion service, and the passage read, *This is my body, which is broken for you.* "That a Unitarian should treasure such thoughts in an hour of crisis suggests the ecumenical appeal of Eucharistic Worship," says Dr. Brenner.

In brief, it is the author's contention that Protestantism has lost much by its neglect of the great Sacrament. Roman Catholicism has also allowed the use of frequent communion to decline, but it has the objective Sacrifice of the Mass which in a measure makes up for the lack. Brenner devotes space to the consideration of other aspects of liturgical revival, but all center in the proposition that Holy Communion should hold first place in the life of the Church.

One reviewer has complained that the author seems to overlook the place of Baptism in the liturgical scheme. It is true that he does not assign much space to it, but baptism has usually been overemphasized at the expense of the Lord's Supper, and it is only fair that we should have the other side. Then there is the further argument that the initiatory rite is primarily for the benefit of the catechumen or infant, whereas Communion bestows its blessings upon the whole Church and is a means of grace. This latter point needs to be stressed even more fully.

A chapter entitled, "The Way of Worship: Its Externals," discusses the furnishings of the House of God, which, says Brenner, is also the Altar of God. He gives many detailed suggestions regarding the externals of worship: how the Altar should be dressed, what colors should be used in hangings, what sort of robes are desirable for the use of pastor and choir. He makes one suggestion which may not meet with wholehearted assent from ministers trained in the Reformation tradition (despite the fact that he is a minister in the Reformed Church), and that is that the clergyman should wear white vestments instead of black. He sees no reason for the use of the academic gown, and still less does he like the American custom of dressing the minister in the garb of an usher at a society wedding!

Especially valuable are the appendices containing liturgical helps, and a glossary of terms which are frequently used but often misunderstood.

Charles Heimsath, a Baptist pastor, brings to his book, *The Genius of Public Worship*, a wide reading and considerable familiarity with the worship of the various denominations. He is sympathetic toward liturgical methods far removed from those of his denomination. A chapter on objective reality gives needed emphasis to this neglected truth, for Protestantism has become too subjective in its forms of worship, centering all effort in the task of arousing certain emotional responses in the members of an audience, rather than putting the emphasis upon the worship of God as the object of our adoration.

Succeeding chapters allow the reader to visit, in turn, a Roman Catholic Mass, a Lutheran service, a Presbyterian meeting, and an Episcopal hour of worship. The author discusses with sympathy the Free Church tradition which he believes offers possibilities of a synthesis which can combine the best of all forms of liturgies. Helpful is his treatment of the Christian Year which, he suggests, can, when observed, prevent the congregation from being bored by those preachers who harp upon one string, by forcing them to cover the whole ground of gospel teaching.

"The present liturgical revival," says Heimsath, "is an intelligent response to the aesthetic hunger and to the cultural expectations of the majority of people who habitually sit in pews of our American churches. When our Protestant churches returned to liturgy, they exercised their time-honored freedom of choice with a gusto which baffled and amused the clergy of the liturgical churches. . . . But it may be that these innovators are guided by a conception of liturgical vitality which is more fundamental than the principle of conformity. Unhampered by a doctrine of objective validity, they have introduced into the worship of their churches whatever liturgical elements are spiritually satisfying."

Here the reviewer would introduce a cautioning word. It is true that Protestants may select certain prayers and responses on the basis only of their appeal to the aesthetic sense, but one should be careful not to make a too complete break with tradition, for tradition is usually founded on the principles of good sense and psychology. To mix up carelessly the Communion ritual, for instance, by the introduction of extraneous matter, or to tinker too much with the time-honored phraseology of the various prayers will result in mental and spiritual confusion. It is fortunate that the Methodist church, while not a liturgical church, does take special care that certain orders of worship are used in her services.

In *Catholic Art and Culture*, we find a happy combination of philosophy, history, and art criticism by a learned Catholic layman, E. I. Watkin. Basing his study on a framework copied from the four seasons, he writes of The Classical Autumn, The Christian Spring, Summer: Medieval Christendom, Late Summer, the Renaissance, Autumn: The Age of Baroque, Winter: The Modern World. At the end of the book are many full page illustrations, some of which are not usually found in books on ecclesiastical art.

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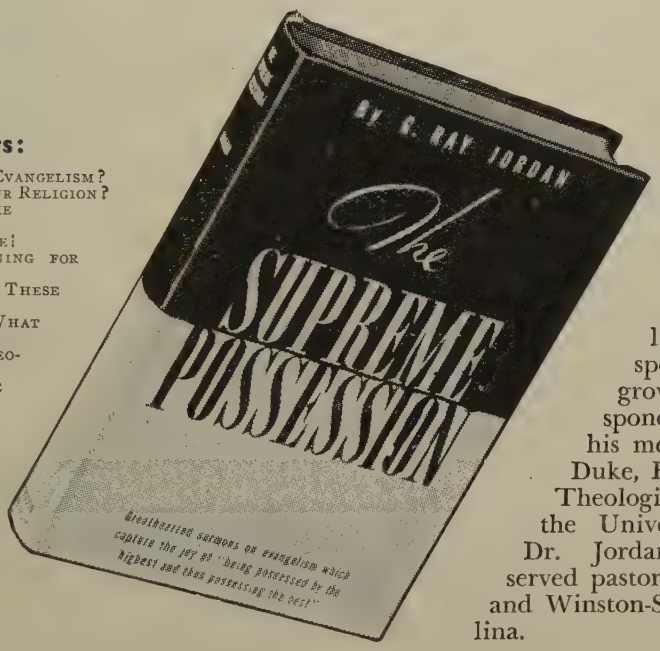
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viewpoint of a Catholic Medievalist who believes that only in a universal Christian Church is there hope for the world. He sees the medieval age as the golden age of the world. Despite its abuses, Catholicism was then at its greatest, and there was hope that its sway would include all nations. The Dark Ages were indeed dark, but the High Middle Ages, as the author terms them, began in the thirteenth century and brought about a revival of learning and culture that sprang from the seed which had been germinating in the darkness during the long years of preparation.

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But he goes on to say, ". . . mass conversion alone made possible the united Christian society without which Europe must have foundered in barbarism and anarchy."

Such are samples from this thought-provoking book which deserves a high place in the field of religious thought.

*Catholic Art and Culture*, by E. I. Watkin. Sheed and Ward, Inc., 226 pp., $4.50.

*The Genius of Public Worship*, by Charles H. Heimsath. Charles Scribner's Sons, 196 pp., $2.50.

*The Way of Worship*, by Scott Francis Brenner. Macmillan Co., 200 pp., $2.

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# monday morning

By THE ELDER

THERE are ministers in every conference who seem to get the breaks in the conference in spite of the fact that they cannot preach well and do not work hard. There are other ministers who seem to fail, for no apparent reason, at the high moment when things ought to begin to go good. They go to a new charge and just seem to fade out, though they are capable and work hard.

We have the former type in our conference and I'm thinking especially of one man. The thing that gets him by is the fact that he is a top-notch family man. His youngsters have been raised and raised right. They are remarkably free from "PK" complexes. When he speaks to his family, it is in the language and attitude of a gentleman.

I've heard his laymen say that he doesn't do much for the church but that he is a mighty good influence. "That family of his is an inspiration to the entire community." If we were laymen, we would feel the same way.

Then there was another man, one of the most capable that ever ministered to my family. He knew the church, he knew God, he was a good preacher and a tireless worker. But I think that the man has been a disappointment to himself.

He never did understand how he sounded when he spoke to his family. He was rude to his wife. People do not like that, especially if they think a man imposes on his wife. The man loved his wife—I'm sure of that. He loved his children but somewhere along the line the little courtesies and niceties toward them were never developed.

Then I know another minister who is simply "gooey" in his public relations to his family. He talks like he did in the "sweetheart" stage of his life. And it is good that his wife is still his sweetheart, but he is a bit old for the language which he uses to express it.

Now the moral of this is: a fundamental relation of any man is his family relation and a fundamental test of his religious conduct is his conduct toward his own family. Simple courtesies in public, an understanding and companionable way toward each other that is as natural as breathing, is the Christian attitude of families toward each other. The man who has it is far and away ahead of the man who has it not.

Of course, I'm not referring to the normal mischief making and pranks of the minister's children. They ought to be the most mischievous in the community because they have a reputation to live up to which almost forces them to outdo every youngster in the community. An understanding minister who knows how to discipline without show, and understand without being prudish, is a parent that will go far in this ministerial profession.

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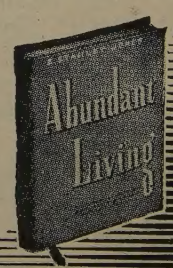


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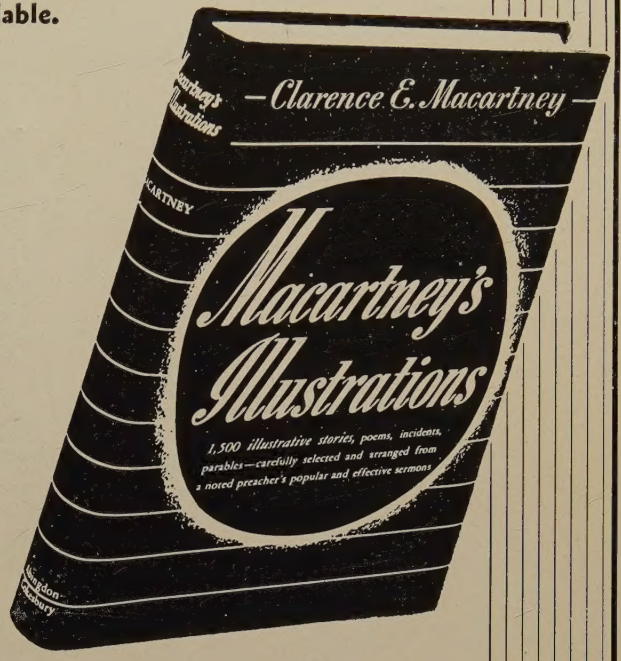
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# A Parable

A certain town fell among modern problems which stripped it of its dignity and left it wounded, half dead.

Now it happened that a certain priest was asked to serve the town, but when he came and saw its problems, he passed by on the other side; for he knew they were too hot for comfort.

And likewise another minister, when he was asked to serve the town, came and looked, and passed by on the other side.

But a certain other minister, when at length he was asked, came to the town, and when he saw its problems he had compassion on it.

And he stayed in the town and grappled with the problems—racial intolerance, divorce, juvenile delinquency, lack of recreational facilities, unemployment, alcohol, gambling. He bound up its wounds, and with patience and understanding helped deliver it of its oppressors.

And on the morrow when he departed from the town, he took aside its leaders, and said unto them: "Take care of this town, and whatsoever you spend in its improvement will return to you many fold."

—Edmond H. Babbitt.